

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Why I Am a Protestant

By Dr. Bob Jones, Jr.
President Bob Jones University, Greenville, South Carolina

Why should I be a Protestant? I think that is a fair question these days when non-Protestants are saying in the newspapers, on radio, and on television why their church is the "true church." I think, therefore, the best way to answer the question is to tell you simply, directly, why I am a Protestant.

Protestant Christianity Is Based Squarely Upon the Authority of the Bible

I am a Protestant, in the first place, because I believe the Bible is God's Word; and as God's Word, it is the only, the complete, the sole revelation of God's will and purpose and plan of salvation. Anything that goes beyond the Word of God I do not need to receive. Anything that is contrary to the Word of God, on peril of my soul,

I must reject. The Bible is the only source of authority for the Protestant. I am a Protestant, therefore, because the Bible is the only revelation of God's will and of doctrine.

Protestants Claim No Priest But Christ

The Bible makes it very plain that every child of God, every believer in the Lord Jesus Christ, is a priest of God. Revelation, chapter one, verse six—"He" hath made us kings and priests unto God We do not need a separate order of priests because every Christian is his own priest. Under Jesus Christ, our great High Priest, every believer is a priest and has free access unto God. We may go directly into the presence of God. We are told that our Lord hath broken down the middle wall of partition between God and men. We can, therefore, go directly into His presence. We may come boldly before the Throne of Grace. There is no need for a priest, an intermediary, to stand between us and God because in the blood of the Lord Jesus Christ, our sins washed away, we have become priests ourselves unto God.

Let's take a look at the Book.

"By the which will we are sanctified through the offering of
(Continued on page 5)



Dr. Bob Jones, Jr.

Missing God's Last Train for HEAVEN

By Editor John R. Rice

"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

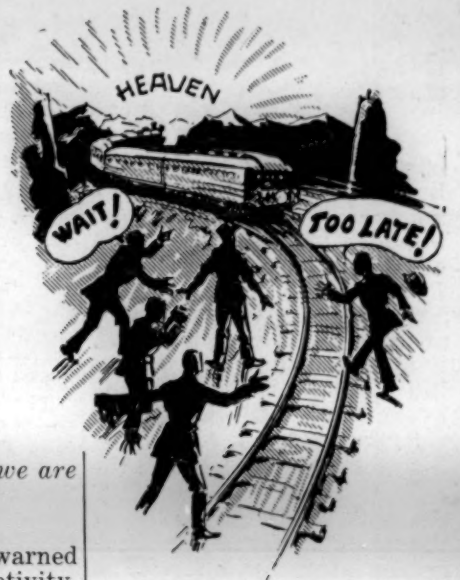
God's harvests pass away! The people of Judah, warned again and again by Jeremiah of the approaching captivity, would not repent of their sins. When the Babylonian armies surrounded Jerusalem, besieging the city, they lightly believed that the armies of Egypt would come out against Nebuchadnezzar and force him to break the siege. Surely, before the ripening harvest would waste in the fields, the siege would be broken; they could gather their harvest and have food and plenty, they thought. They did not repent and seek God; the siege grew tighter about them.

Gaunt starvation stalked through the city. Mothers cooked and ate their little children. The crops on which they depended wasted in the fields or were reaped by the Babylonians, and the Jews were left to starve or surrender. The plaintive, disappointed cry of these Jews, now doomed to death or captivity, was this: "The harvest is past, the summer is ended, and we are not saved!" The opportunity for deliverance for the Jews had passed away.

So neglected opportunity passes, always. The despairing cry of the starving Jews might be the lament of every lost soul in Hell. For every man who goes to Hell has let God's harvesttime pass by,

neglected, has refused the time of opportunity and rejected the limited call of mercy. Every soul in Hell may well remember this pitiful lament, "The harvest is past, the summer is ended, and we are not saved."

A sinner who was at the time rejecting Christ, intending to be saved later, said to me, "Well, I can be saved whenever I get ready." He had the idea, as millions do, that the harvest of opportunity for salvation would last indefinitely. He thought he could be saved any time. Alas, he was deceived by Satan! It is not true that you could be saved any time. You can only be saved in God's time. It is true that God calls every sinner, that Christ died for all, that God is not willing that any should perish. But it is equally true that in every person's life there are some times that are favorable for salvation and some that are not favorable. We may even say that there are some times when salvation is possible, and that, con-



sidering the state of a man's heart and his circumstances, sometimes salvation is impossible.

Isaiah 55:6 says, "Seek ye the Lord while he may be found, call ye upon him while he is near." There is a time when God may be found, a time when He is near. But that Scripture definitely teaches that there is likewise a time when God will not be near and when He may not be found by a sinner who has long rejected Him.

In II Timothy 4:2 the young preacher is commanded, "Preach the word; be instant in season, out of season." The preacher is always to preach the Gospel when it is "in season." Then he will have big crowds. Then there will be more concern. Then he will have the help of other Christians. When it is "in season," that is harvest-time. But every preacher knows that there are also times when it is "out of season." There are times when it is hard to preach. There are times when the crowds are small. There are times when there is little conviction. There are times when few souls are saved. The preacher ought to go ahead and be faithful in season and out of season. Some people can be won when it is "out of season,"

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The Biggest, Meanest Crook in the World

By Evangelist Robert L. Sumner, Contributing Editor
P. O. Box 3, Pana, Illinois

Several years ago, when Hollywood actress Rita Hayworth's current husband was Prince Aly Khan, the headlines of the daily papers screamed the startling news: "THUGS HOLD UP AGHA, WIFE—Rita's in-laws lose \$800,000." The Associated Press dispatch related how four masked men, waiting in ambush, stopped the Agha's car, pointed tommy guns at the party, robbed them of jewels and cash they valued at \$800,000, then fled in a big black automobile. Now that was a considerable amount of money to lose—nearly one million dollars—even for the richest man in the world! But these thieves were not the biggest or meanest in the world since they merely stole from an individual.

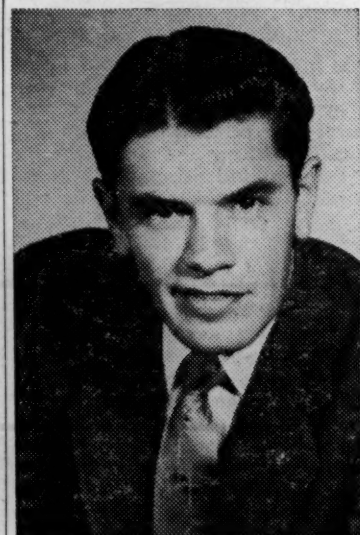
Perhaps one of the most publicized robberies in American history took place some years back in Boston. A well planned and almost perfectly executed robbery netted the Brink thieves \$1,218,000. Scores of our top FBI agents labored night and day for years until they eventually broke the case and the participants still alive were apprehended. But these thieves were not the biggest or meanest in the world since they merely stole from a corporation.

Some months back the State of Illinois was shocked to its foundations over Chicago Daily News revelations that its trusted state auditor, Orville E. Hodge, had misappropriated public funds to the tune of an estimated two-and-a-half million dollars. He had

long pretended to be a millionaire but the money he so freely lavished upon friends and personal entertainment turned out to belong to John Q. Public. The red-faced Republican administration hurriedly joined forces with the Democrats in putting Mr. Hodge behind prison bars and restoring some of the money to the state treasury. But he was not the biggest or meanest thief in the world since he merely stole from a state government.

When I was in Southern California for a revival campaign recently the Los Angeles police arrested a young salesman named Gerald Ballou and charged him with stealing a typewriter from the vestry of the Emmanuel Lutheran

Church. Before the smoke cleared, Ballou admitted burglarizing twenty-one different churches throughout Los Angeles. His procedure was to go into a church and pretend to meditate, waiting an opportunity to steal money or valuables. But Ballou was a
(Continued on page 10)



Evangelist Robert L. Sumner

Letter Month Closes April 3

For Letter Month Gifts and Bargains Have That Letter Mailed and Postmarked Not Later Than Midnight, April 3

We are having a wonderful Letter Month, thousands of letters, many words of encouragement, many subscriptions, book orders and many gifts.

March is Letter Month, but since this issue of THE SWORD will reach some of our readers Monday or Tuesday, we are extending Letter Month to April 3. All letters which are postmarked before midnight, April 3, will count during Letter Month. Do not ask for the book, *Sermons From the Saddle*, free in letters mailed after April 3. Do not ask for the beautiful transparent Bible case lettered in gold, "Jesus Never Fails," free with \$5 cash retail order or subscription or gift, after midnight, April 3!

This is our last appeal and offer. If you write at once in a letter postmarked not later than April

3 you may have absolutely free the intriguing, stirring book by Dr. Bill Rice, with six *Sermons From the Saddle*, provided you ask for it.

If you send a cash retail order for books or subscriptions, or a gift, totaling \$5 or more, and your letter is mailed by midnight, April 3, you may have absolutely free this beautiful plastic transparent Bible case with two snaps, large enough for a big Bible and a Sunday School quarterly or notebook and pencil, retailing at \$1.25, but yours absolutely free with the order.

Stock Up Now on "What Must I Do to Be Saved?" Booklet

Many people very sensibly stock up for a year with the little book—
(Continued on page 2)

THE EDITOR'S Notes

by John R. Rice

We share with our readers an important bit of news. Our book publishing and wholesale book distribution has been taken over, completely, by Zondervan Publishing House, Grand Rapids, Michigan. They will publish all the books which we have been publishing. They will sell them to bookstores as they do the other books they publish. Thus the Sword of the Lord will be relieved of the very heavy burdens involved in the publishing of our books, and we may give our time and strength more to the editing of THE SWORD OF THE LORD, to our Free Literature Fund, our Ministers and Missionary Subscription Fund, and to preaching the Gospel in revivals and conferences all over the United States and Canada.

We will continue to sell the editor's books through THE SWORD OF THE LORD, of course. But wholesale book orders, after April 1, will be sent directly to Zondervan Publishing House, Grand Rapids, Michigan.

We are particularly happy with this arrangement. Zondervan brothers, Pat and Bernie, have both been on the Sword of the Lord Co-operating Board for years. They are our beloved friends. Their convictions about the Bible and about soul winning are like our own. They have the organization, manpower, and experience to get out our books very widely, and we believe they will.

Royalty on the editor's books will be paid to the Sword of the Lord, not to the editor, and will be used for sending THE SWORD OF THE LORD to missionaries, ministerial students, ministers who cannot pay for their own subscriptions, etc.

BIBLE LOVERS!

You who grew up on the grand old Authorized Version, as did your fathers, your grandfathers, your mothers, and your grandmothers: You who learned to say, "Blessed are the pure in heart," let's keep it that way! **AWAKE, AWAKE, TO THE ERRORS AND THE DANGERS OF SO-CALLED "MODERN SPEECH" TRANSLATIONS.** See my special pamphlet on this subject, three copies for only \$1.00.

John C. Banks

P.O. Box 1815, Chicago 90, Illinois, U.S.A.



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Give GOD A Chance

By James H. McConkey

"Prove me now."—Mal. 3:10.



In a great city telegraph office scores of instruments were busily clicking away. Presently, in the midst of the din and clatter, the door opened, and in walked a young man—a stranger. He was tall, and rather awkward, with a linen duster reaching nearly to his heels. In response to his request for employment the chief operator motioned him to a chair.

By and by another instrument began to click. The most important work of the day was on hand. The press dispatches were ready, at a distant city. And by his table in that city sat one of the swiftest writers, and most skillful operators in the service, waiting to begin his rapid sending.

The chief motioned to the tall young man to take his seat at the table at which the press news was to be received. He quietly did so. The other workers lifted their heads from their instruments, to look askance at the rustic stranger in his attempt to "take" the fastest man on the line. They were watching for him to fail. But he had no notion of doing so.

Answering the call, he took up his pen and began to write. And there for hour after hour he sat. Without a break, without a halt; writing a hand like a copper-plate in its clearness and beauty, he tossed off sheet after sheet of copy to the waiting messenger boy, while all the office stared in astonished admiration.

When the work was finished, the position was his without any further question. When asked his name, he replied—*Edison*. It was the beginning of his world-wide fame. All he wanted was—a chance. And when he got it he did marvels.

And is not this the homely expression of the real thought in the verse from Malachi, cited above. "Bring ye all the tithes . . . Prove me now . . . if I will not open the windows of heaven." What is God saying here but this? "My child, I still have windows in Heaven. They are yet in service. The bolts slide as easily as of old. The hinges have not grown rusty. I would rather fling them open, and pour forth, than keep them shut and hold back. I opened them for Moses, and the sea parted. I opened them for Joshua, and Jordan rolled back. I opened them for Gideon, and the hosts fled. I will open them for you, if you will only let me. On this side of the windows Heaven is the same rich store-house as of old. The fountains and streams still overflow. The treasure rooms are still bursting with gifts. The lack is not on

My side. It is on yours. I am waiting. I am ready. Prove Me now. Fulfill the conditions, on your part. Bring in the tithes. Give Me a chance."

And first, then, let us

Give God a Chance—by TRUSTING

Faith opens the soul to God. It is the channel down which God's heavenly blessings flow to us. It is the bridge which leaps the chasm between Heaven and earth. It is the ladder over which God's messengers of help journey to us needy earthlings. It is faith which gives God a chance to work in your life and soul.

Turning away from God in unfaith is putting a plate-glass between you and an electric current; it shuts off the flow of life. It is stopping your ears with cotton, so that no note of a song can float in upon your soul. It is wearing a bandage over your eyes, so that no glint of the beauty of dawn or sunset can come to your blinded vision. The life, the light, the song are there. But you shut them out. You give them no chance.

A simple picture illustration comes to mind here. It is that of a human hand. In the hand is an empty bottle. The bottle is under a fountain. The waters are flowing atop, at the sides, all over the bottle. But there is not a drop inside. Underneath is the legend: "Why is the bottle not filled?" The reason is simple. There is a cork in the bottle. It has no chance.

Even so faith is the soul's intake. Through it God's life comes in. Love is the soul's outlet. Through it God's life pours forth. To clog either is to stay the flow of life. You give God no chance.

Unsaved friend, why do you continue to live in the shadow of death? Why has not the miracle of the new birth been wrought in your soul? Why do you, every moment, stand in jeopardy of a catastrophe which all the years of eternity can never set right? Simply because you will not fulfill God's simple conditions. You will not accept and trust Jesus Christ as the Saviour of your soul. You will not give God a chance.

Suppose the delicate mechanism of your gold watch has a breakage. You take it to the watchmaker and ask if he can repair it. He says he can, if you will but leave it in his hands for a few days. At once you trust him with it. For you know he can do nothing unless you give him a chance.

Or you want your portrait painted. You go to an artist friend. He tells you he will do it. But he says you must come daily to him, for so many sittings. You straightway obey. For you know he cannot paint your portrait unless you give him a chance.

Or you go to a dock, and ask the captain of a steamship if he will land you on the other side of the ocean. He says he will, if you will buy a ticket, step aboard the boat, and trust him to carry you over. This too you do. For you know you can never cross the ocean unless you trust yourself to the ship. You must needs give it a chance.

How strange then, that you will not give God the same chance in eternal matters which you give to men in temporal ones! There is a breach in your soul of vastly more moment than the breakage in your watch. God will mend it—if you give Him a chance. There is a picture—the image of Jesus

Christ—to be painted upon your inner being,—as upon every other life that would enter Heaven. God will paint it—if you give Him a chance. There is a journey out into the unknown abyss of eternity, which no man can ever take save by God's way, and God's guidance. God will pilot you all the way—if you give Him a chance.

Be as fair to God in matters of eternity, as you are to men in the concerns of time. Fulfill His simple conditions of salvation. Give yourself to Him. Trust Him, in Christ. He will surely save your soul—if you only give Him a chance.

Give God a Chance—by PRAYING

There are many things too difficult for you to do. But you do not hesitate to seek someone more skillful and give him a chance to do for you. You have a precious gem to re-set. You cannot do it. But you are quick to give the expert jeweler a chance to do it for you. There is a dangerous mountain steep to climb. You do not know how to find the pathway. But you give the mountain guide a chance to lead you in it. There is a deep ford to cross. You cannot risk it. But you give the hardy ferryman a chance to pilot you across it.

It is not otherwise with you and God. There are many things you cannot do. But God says: "If ye ask I will do." There are burdens you cannot bear. Give God a chance through prayer, and He will bear them for you. There are problems too knotty for your solution. Give God a chance by prayer, and God will solve them for you. There are barriers too high for you to overleap. Ask God. They are not too high for Him.

Somehow when there seems no other chance for us, prayer gives God a chance. And behold He does for us what we had forever despaired of doing ourselves.

A Christian business friend was in sore straits. A sudden demand had been made upon him for a large sum of money. Every consideration of business honor demanded its payment. Yet he was helpless to meet it. The only possible way out of the crisis seemed to be the sale of a piece of real estate. But the market was discouragingly dull. There was scarcely a buyer in it. In short there was no human chance of selling it. So we determined to give God a chance. Spreading the whole matter before Him, we began to pray.

After two weeks of earnest supplication a man came to ask our friend if his real estate was in the market. In another week he came again and asked the price. A little later he made our friend an offer. The latter, however, deemed it too low. So we prayed on, that God might work His perfect will in it all. At the end of six weeks of prayer the sale was made, and our friend came to us with a check for many thousands of dollars in his hand. With tears in his eyes, he said: "It seems to have come as directly from God as though He Himself had handed it to me over the counter of the bank." That was true. It was all of God. We had simply given Him a chance.

It takes God TIME to answer prayer; give Him a chance.

We often fail to give God a chance in this respect. It takes time for God to paint a rose. It takes time for God to grow an oak. It takes time for God to make bread from a wheat field. He takes the earth. He pulverizes. He softens. He enriches. He wets with showers and dews. He warms with life. He gives the blade, the stock, the amber grain, and then at last the bread for the hungry. All this takes time. Therefore we sow, and till, and wait, and trust, until all God's purpose has been wrought out. We give God a chance in this matter of time. We need to learn this same lesson in our prayer life. It takes God time to answer prayer.

A Christian worker had reached the end of the week, well wearied with service. The sunshine and rippling river were luring him to an hour's rowing. Boarding a passing car he was soon on his way to the river bank. As he neared it he remembered that it was late in the season, and there was a likelihood of the boat-house being closed.

Letter Month Closes April 3

(Continued from page 1)

let, "What Must I Do to Be Saved?" during Letter Month. Even bookstores and dealers would do well to buy while they can get the booklet at half price in lots of 100. Instead of \$2 a hundred, you may have them, as many as you order by April 3, at only \$1 a hundred, plus 15c per hundred for packing and mailing.

You will note also that certain other books are offered you at a remarkable price reduction during Letter Month. What an opportunity! We hope you'll rush your order and save all the money you can. And remember that if you send \$6 for four books you also may have the transparent Bible case free. So there is a tremendous saving by ordering now. Will you check that full page ad and see what books you want at such a tremendous saving?

But Please, Tell Us That You Will Pray for Us and Stand by Us

We want and we need the letters from thousands of our friends. Please tell us that you will pray for us daily. Tell us that you will stand by us and send subscriptions and recommend THE SWORD OF THE LORD. We can, by God's grace, save multiplied thousands of people from being misled by modernists. We can set young preachers on fire to win souls. We can help Christians know the power of the Holy Spirit, the joy of a consecrated, separated life. Thousands find themselves growing in grace and Christian joy and usefulness through THE SWORD. But we want friends to stand by us and love us and pray for us and support this work. Won't you write and tell us that you are such a friend of Christ and soul winning, and that you with loyal prayers and help will stand by us in this great work?

Remember, send your letter at once to the Sword of the Lord, 214 West Wesley, Wheaton, Illinois, and God bless you.

But the outing for tired nerves and weary body seemed a clear need. So he lifted his heart quietly, in prayer that if it were the Lord's will He might send along the caretaker of the boat-house to furnish the boat.

Reaching the spot he found to his disappointment that the house was closed. Turning to leave under the impulse of the moment, the thought flashed in, "It has only been a moment or two since you prayed the Lord to send along the boatman, and now you are going away without even waiting long enough for him to get here. Why don't you give God a chance?"

So he sat down by the river bank to wait. In ten minutes the boat-keeper came strolling along. The house was opened, the boat secured, and the refreshing of an hour's outing enjoyed to the full.

With it came another simple lesson in the prayer-life, that it takes God time to answer prayer, and that we therefore need to give God a chance.

Take this matter of conversion. You have an unsaved loved one. You have prayed for him—for months—for years. He is still outside the kingdom. God has not answered your prayer, you say. But perhaps you are at sea in your view of conversion. Does God bring a soul into His kingdom as you might lift a child over a hedge, or hurl a stone across a stream? Does man's choice have no place in this? It surely does. It matters not by what theological side-path you approach this matter of conversion. One thing is certain: however God may move upon man's will, He does not supplant that will. Whatever may be the mystery of God's choice, no soul ever comes into the kingdom without his own choice.

Hence concerning the conversion of a resisting soul remember this. God is striving with a human will. But do you know what it is to move upon a human will? This is a very loved one you have warned. With him you have pleaded. With

(Continued on page 4)



True Stories of Saving Souls Through Healing Bodies
By Dr. Paul White, Medical Missionary
in Tanganyika, East Africa

CHAPTER XI

Makeshift Operation

"Fill those sugar bags with waste paper, Samson. They're for the pillowfight. And don't forget to rub the crossbar with candle grease."

"Daudi, bring two tubs and fill them quarter full with bran. Don't ask me where you'll get it. Just get it."

"Sechelela, I want a kerosene tin full of peanuts, and get a cup-full of honey from the store."

I stood in the shade of the hospital baobab tree and issued orders at high speed. Everyone was running here and there. Small boys stood at the gate, wide-eyed, as they watched our preparations. The schoolgirls were practicing their Maypole over the way. Everything was at fever heat in preparation for the village sports that afternoon.

Mgulu appeared round the trunk of the tree, but before he could speak he was shaken by a spasm of coughing. I put my hand on his shoulder.

"I don't like that cough, old chap. I'm afraid it's bed for you."

His face fell. "Kah, Bwana! It's sports day, and there are lots of children with coughs."

"Truly, but they haven't had necks like yours."

He hung his head dejectedly.

"Lutu's going, Bwana, and Chandala wants to go in the barrow, and I thought . . ." His voice trailed off.

Kefa appeared, loaded with strips of old blanket.

"Bwana, will these do for the three-legged race? They're no use to us, except for floor cloths."

I nodded, and he hurried off. I felt a tug at my shirt sleeve.

"Bwana," came the insistent childish voice. "Can't I go with Chandala? She'll be so disappointed if I don't take her, and it's nearly time for her operation."

I wavered. There was a risk—a real one—but Mgulu had been

exceptionally good, apart from the hunting incident, and I tried to convince myself that the greater danger was disappointment.

Sechelela hurried up. "Bwana, there are ants in the honey."

"Good," I replied. "All the better."

With a smile that turned the balance, Mgulu looked up at me, and said, in one breath:

"Yoh, Bwana, I'd like to be there for the treasure-hunt game. Majilanga is coming, and I do want to see the honey smeared on his face, and then to watch him burrow head-first in the tub of bran hunting for peanuts with his mouth."

"All right," I said, but nearly changed my mind on the spot when he coughed harshly as he hurried off, to tell Chandala his news.

What an afternoon it was! The water carriers raced a mile and a half carrying two tins of water, "two"—that is, "full to the brim." How the crowd roared when the leader splashed a little! They came up past the school four of them in a line, past the drum house, and then they spurted, but old Mhutila, one-eyed and buck-toothed, won by a short bucket. The small boys raced their gharis—small, useless melons with a cornstalk through them and a bit of cowskin tacked on with a thorn to act as the noise.

The pillowfighters were cheered tremendously, and when we came to the treasure hunt, the crowd was dense. Mgulu had Chandala in a splendid spot. She leaned eagerly out of the barrow. We rocked with laughter to see the little fellows, with their sticky faces, eagerly facing the tubs. The word was given, and they plunged in; legs were soon in the air, bran flew everywhere, and small boys, half-choked, appear-

B. J. U. President Preaches to Armed Forces Overseas

Greenville, S.C. — The president of Bob Jones University, Dr. Bob Jones, Jr., left for Europe recently on a Donaldson Air Force Base C-124, bound for Rhein-Main Air Base, Germany. While on the continent, Dr. Jones will prepare a series of reports for Radio Station WMUU, based on information gathered from men of Donaldson who will be stationed in Europe for the next six months. In addition to this Dr. Jones will fill speaking engagements at London, Amsterdam, Stockholm, Copenhagen, and Bamberg, Germany.

Upon his departure, Dr. Jones announced that beginning with the fall semester, Bob Jones University will extend its educational program to include a new three-year course of studies to be known as the Institute of Christian Service.

Dr. Jones, Jr., said, "The great need these days is, of course, for

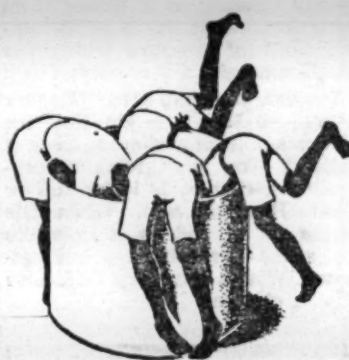
educated men, but we believe that it is also possible for a man who has no extensive formal education, but who has the practical know-how, to do a job for God.

"Thirty years of experience at Bob Jones University have shown us what tools the Christian worker needs. The Institute of Christian Service is designed primarily to provide these tools to individuals of mature experience or irregular academic background who are not interested in earning a formal university or college degree or diploma.

"Although the Institute will be operated by Bob Jones University, the curriculum and faculty will be entirely separate from those in the regular University program. Of course, the religious and cultural advantages, as well as the student activities, of the campus will be available to the students in the Institute."

ed out of the artificial whirlwind to spit mouthfuls of peanuts into their tins.

Above the laughter I heard



Small boys scrambling for peanuts in a tub of bran.

Mgulu's cough, and my sixth sense started to prick me. I felt trouble in the air. At my elbow appeared Majilanga, his face stucco-like, and his two solemn brown eyes seemed to protrude.

"I was third, Bwana. I got twenty-four peanuts."

He offered me a couple. I did a conjuring trick with them, and made very sure they went back to him.

That evening I sat listening to the B.B.C. news on the short-wave radio, our only link with the world at large, when Daudi's voice called "Hodi?" (May I come in?)

"Come in," I called. He handed me a slip of paper. I read:

"Mgulu, 8:30 p.m.: Temp., 102°; pulse, 138; respiration, 20; blood slide, no malaria present."

"Sure there is no malaria, Daudi?"

"I did two slides, Bwana, and there was no sign of anything."

I picked up my emergency bag, and we went together to the children's ward. Mgulu was delirious, and his temperature was now 104°. Carefully I went over him. His cough was quiet. With something like dread, I sounded his chest. To my amazement, it was as clear as a bell. He had nothing obvious, but his rambling speech meant we had no help from him in locating his trouble. Then I had an idea. I remembered how, at home, I had seen a similar case, and was utterly baffled, when a specialist had said:

"Did you look into his ear?"

"Give me the ear-gadget," I ordered. "Now hold his head."

I peered through the eye-piece, and there was the cause—a red, angry, swollen eardrum. Daudi had a look, too, and then we went off to the theater to fix things for the minor operation.

"Wish I had the proper instrument for this job, Daudi. By rights, it ought to have a bend in it, but this needle in a cork holder will have to do. Bring the anesthetic; I'll use chloroform."

I turned off the switch of my lighted ear-instrument. The operation was over.

"This can well turn into a mastoid, Daudi, if we find:

(1) Pain in or around the ear;

(2) Tenderness—that's pain when you push;

(3) Swelling;

(4) A temperature that stays up."

I counted off the points on my fingers.

"We'll watch for those things, Bwana."

"Yes, Daudi, and I've got a queer feeling they're going to happen."

And they did. The temperature stayed up. I combed his blood slides for a malaria parasite, and almost longed to see one, but no!

Then I found definite swelling behind his ear. We went outside. I took Daudi by the arm.

"We've got to do it, and do it now. This is a job of which I've always been frightened."

"Why, Bwana?"

"You're operating perilously near his brain; there's a very big sort of vein right in the middle of the bone we've got to chisel out; and also, Daudi, I've never done this operation before."

"What can I do, Bwana, to help you?"

"Shave his head as closely as you can, and while you do that, I'll read up the operation."

My next half-hour was filled with anatomy and surgery books. I drew up my plan of action, and made a list of the necessary tools. I showed this to Daudi. He made a mark after quite a number.

"What are those marks for?" I asked, knowing very well why.

"We haven't got those instruments," said Daudi. "But we'll find something to serve."

Thus it was that two kitchen forks, with their prongs bent, the carpenter's tack hammer (with four inches sawn off its handle), and one of the chip carver's best

How Shall We Give?

Give as the morning that flows out of Heaven;

Give as the waves when their channel is riven;

Give as the free air and sunshine are given; Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing;

Not a faint spark from thy heart ever glowing;

Not a pale bud from thy June roses blowing; Give as God gave, who gave thee to live.

Give as the heart gives whose fetters are breaking,

Life, Love and Hope, all thy dreams and thy waking,

Soon at life's river thy soul fever slaking, Thou shalt know God and the gifts that He gave.

—Rose Terry Cook

curved chisels, found their way into the sterilizer. Watching them boil merrily, Daudi said to me:

"Is it not risky, Bwana, to use either with his history of tuberculosis?"

They were carrying him through the door. I went out into the theater and helped lift on to the table.

"Yoh, Bwana, it throbs!" he whispered.

"Don't worry, old man. You'll soon be asleep, and I'll fix it up for you."

The little lad touched my arm. "Bwana, I trust you. I know you will help me. Kah! What would I have done if there had only been the witch doctor!"

Daudi had all the instruments ready. I folded a mask, and was all ready for the anesthetic.

"Mgulu," I said, "let us each ask God to be with us very specially in the next few hours."

All heads were bowed for a moment, and then my small patient said to me:

"Bwana, I would have been frightened once, but I am not now, because I have given my heart to Jesus, and so I know that, as I breathe this medicine, He is with me all the time."

Quietly I put the mask over his face. He breathed in and out, and, muffled by the toweling, his voice came: "I am going, g-o-i-n-g, g-o-i-n-g."

A moment later, he was under. Samson carefully poured ether into the reservoir pickle-bottle, seated himself on the anesthetic stool, the tubes were put in place, and he started to pump. The football bladder filled out, and our five-shilling apparatus was working.

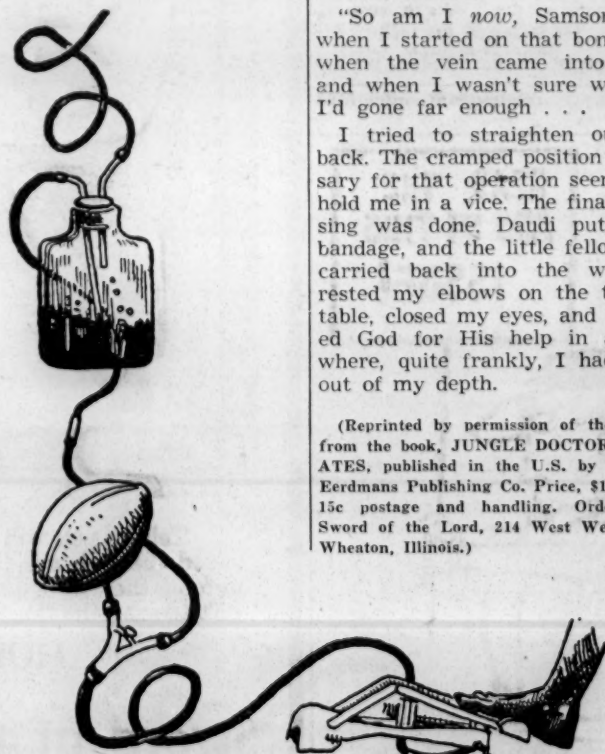
Three hours later I turned to Samson: "Stop the anesthetic now. How's he breathing? Well?"

"Yes, Bwana."

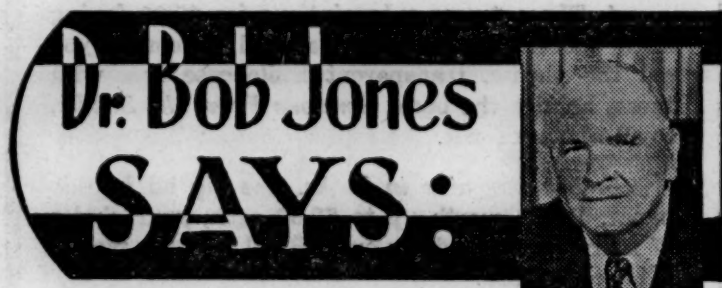
"So am I now, Samson, but when I started on that bone, and when the vein came into view, and when I wasn't sure whether I'd gone far enough . . . Ugh!"

I tried to straighten out my back. The cramped position necessary for that operation seemed to hold me in a vice. The final dressing was done. Daudi put on a bandage, and the little fellow was carried back into the ward. I rested my elbows on the theater table, closed my eyes, and thanked God for His help in a case where, quite frankly, I had been out of my depth.

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Home-made anesthesia apparatus.



I quote a note from a secretary in Bob Jones University: "Since I appreciate so much the training I have received here and the help of the Student Loan Endowment Fund as well as the missionary effort which the school is carrying on, I would like to make this donation to the school. I pray the Lord will continue to bless you and the school."

As we said in a recent release, we have had more wonderful letters from our own Bob Jones University "boys and girls" (and these letters have come from many parts of the world) in recent weeks than we have ever had before. Surely, the blessing of God rests upon this institution, which the Lord led us to found thirty years ago.

Won't you Christians pray

earnestly for us, and pray daily. We need your prayers. It isn't easy in this day and time to keep on keeping on facing the foe; but we have made up our minds, God helping us, we are going to be true to the trust committed to us. We appreciate the co-operation of our friends everywhere in helping us line up the right kind of young people as students in Bob Jones University. We also appreciate the financial help many of you have given us. Won't you continue to send your gifts and make a contribution to the Missionary Fund, the Student Help Fund, and the work of the school. Thank you and God bless you.

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(Advertisement)

Give God a Chance

(Continued from page 2)

him you have reasoned. Yet all these years that strong will has stood out against you. Now, at the last, you have given up in sheer despair the attempt to move upon a human will. Do you not realize then what it means for God to do it?

God may have heart-idoles to overthrow. God may have to foil chosen plans. God may suffer afflictions to come. God must press in upon the man engrossed in the temporal, a growing vision of the eternal. God must needs cherish, woo, disappoint, uplift, bereave, enrich, impoverish,—yea, bring to bear a multitude of influences upon a resisting will, ere it yields to Him. But to unstop ears deaf to the voice of God—to open eyes blind to the vision of God—to turn aside wandering feet into the path of God—all this takes time. Therefore—Give God a chance.

Give God a Chance—by YIELDING

God can do nothing with us if we do not yield—He has no chance.

We recall a day of sight-seeing in the palaces of Genoa. From room to room we had followed the caretaker in his tour. Paintings, sculpture, curios of all sorts had followed each other in rapid train. Finally we entered a room seemingly empty. Bare walls, floors, and tables alone greeted us. Presently the guide led us across the room to the wall at the farther side. There we espied a niche in the wall. It was covered with a glass case. Behind the case was a magnificent violin, in perfect preservation. This, said the guide, was Paganini's favorite violin; the rich old Cremona upon which he loved most of all to display his marvelous skill.

We gazed intently upon the superb instrument, with its warm, rich tints, sinuous curves, and perfect model, listening meanwhile to the estimate of its almost priceless value. And then we tried to imagine the wondrous strains the touch of the great master would bring forth if he were there in that quiet palace chamber. Then came the thought: Nay. But this could not be. For it would not matter what rich melodies were in the inner soul of the master. It would not avail how eager he might be to pour them forth in sweetest, tenderest strain through that magnificent instrument. He could not possibly do so. For it was locked up against him. It was an unyielded instrument.

It was like thousands of lives

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READ THE
ADS IN THIS
ISSUE!



which are padlocked against God, not back of a fragile, easily shattered glass case, but behind the impenetrable armor plate of an unyielded human will. It gave the Master no chance.

Friend, is this why your life seems barren and fruitless? Is this why God does not seem to be using that life? Is it that, however willing, He cannot use it because unyielded to Him? For this picture of an instrument is no fancy, but the very one God employs in His Word. "Present your members as instruments to God," He says. And how can He use an un-presented instrument? The very word "present" pictures the secret of your trouble. It means "to place near the hand" of one; to set at the hand of another as one might set a tool or instrument. To be a surrendered man, a yielded man, is simply to be God's handy man.

The carpenter is at work. Some of his tools are hanging on the wall of his workshop. Some are right at hand on his work-bench. When he wants one quickly and urgently which will he use? The one he can reach quickest—the one "set at his hand."

This is precisely where God wants your life. Not hanging on the wall of selfishness, but yielded—reachable—usable. This is what gives God a chance.

Moses, with his hesitation and stammering tongue, seemed but a weak instrument. But he gave God a chance. And God made him the law-giver and leader of His people.

Gideon looked with fear and trembling upon the great work before him. Yet he gave God a chance. And God routed a great and mighty host with his puny lamps and pitchers.

David was but a stripling shep-

herd, shut up in obscurity. But he gave God a chance. And God brought him to a throne.

The little lad with the loaves and fishes had but a mite. But he gave God a chance. And the Master brake, and brake the morsels until a famishing multitude was fed before the wondering eyes of the grateful boy.

The man on the Damascus road gave God a chance on that fateful day. And God shook the world with him.

Seven weary fishermen peered through the morning gloaming upon the form of one standing upon the shore. The night was far-spent. The day was at hand. The hour for successful fishing was past. But when the voice rang out over the waters: "Cast the net on the right side of the ship," they yielded to the Master. And He gave them such a catch as they had never known in all their fisher days—when they gave Him the chance.

It is not how much do you have, but how much of yours does God have. It is not a question of bemoaning what you have not, but of yielding what you have. One talent yielded is worth more than ten simply possessed. Is your handful of grain in the hands of the sower? That bit yielded is worth more than a bin hoarded. The nugget of gold, which has been minted and coined, and is purchasing hourly blessing as it passes from hand to hand, is worth all the undug tons of treasure which the earth conceals.

Reader, you have given pleasure a chance. Has it paid? You are giving ambition a chance. Does it satisfy? You are giving money-getting a chance. Is it for self or God? Have a care. When life comes to an end, is it going to be ashes—emptiness—fruitlessness? What a pity! Try God. Give Him a chance.



When shall we start taking children to church? Don't the members expect to worship God without disturbance from the cooing and crying of babies? Should we expect little children to sit still in church when they can get so little out of the service?

What is your life, anyhow? Where is it centered? On self or God? Is it counting for eternity? Or only for time? Sit down awhile and think, not only about your soul, but your life. Ask yourself not necessarily what God's judgment will be, but what your own honest verdict upon your life will be if it goes on to the finish exactly as it is now. Any Christian man who will do that honestly will begin to live for God. He will see that an immortal life which does not take into account God's eternal plan for it, must be a failure.

Friend, when you come to the end where the world will have shriveled to its true littleness, and eternity loomed up to its real bigness; when the things which are seen are really found to be temporal and the things which are unseen, eternal; when you are on the brink of stepping over into the glory where God is all and in all; then you will be glad, oh, so glad, that today, when you finished this message, you laid it down and decided that as for you and your life, from this time forth you would Give—God—a chance.

—THE END—

We were much impressed recently, at an evening service in a local Presbyterian church, by the number of children attending with their parents. Whole families sat together. There were many little babies. Some of them slept on their mother's or their father's arm. There was relatively little annoyance. When a restless baby cried, the mother or the father walked out for a few moments until the child was quiet. The interesting thing is that this congregation has a good record for holding its young people, for maintaining the Gospel message, and for having a high percentage of lay people active in the work of the church.

Perhaps this ought to make us stop and ask the question: Would we rather be annoyed by a few babies crying in the church or by these same children staying away from church because they really never learned to attend? In our own experience it was invariably true that the earlier we started our children in church the easier it was for them to adapt themselves to it. Little children do get something out of the service, especially if the pastor puts something in his sermon for them, such as a simple story to illustrate the main point. They get something out of the singing. There is a training value in attending the service, though they may not be conscious of it. Keeping the service dignified and undisturbed may be a fine solution for adults, but it does not help the children if it keeps them from learning to worship regularly.

Modern psychologists are impressing us more and more with the fact that children develop life habits very early in childhood. If we want them to develop the habit of worshiping God regularly, perhaps a little crying is not too much to endure.—from *Advance*, selected by Sanford G. Shetler.

Letter Month's Last Offer!

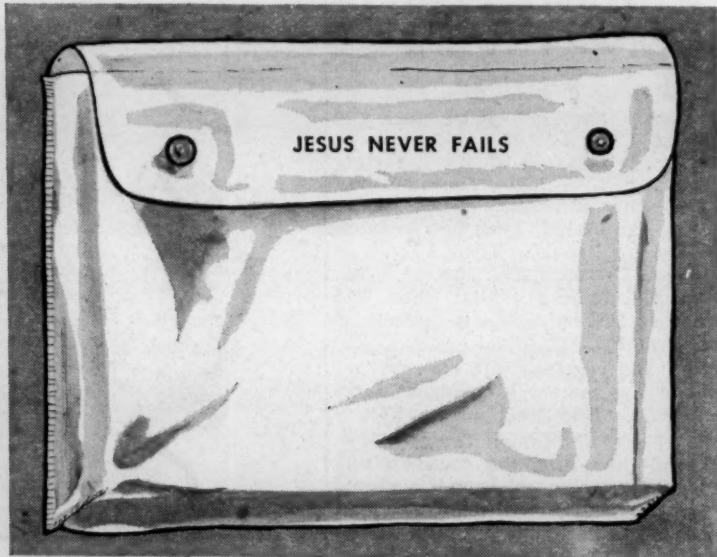
For these gifts and bargains, your letter to us must be mailed and postmarked before midnight, April 3, Wednesday. HURRY!

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3. "What Must I Do to Be Saved?" booklet in English only, at half regular price. Letter month bargain, only \$1.00 per hundred, plus 15c per hundred for packing and mailing. BETTER STOCK UP. YOU CAN WIN SOULS WITH THESE!



4. Three 1-year subscriptions for \$5.00 during letter month (\$6.50 in Canada) and remember, you get the plastic, transparent Bible case free with these, besides the book, *Sermons From the Saddle*, to all who ask for it.

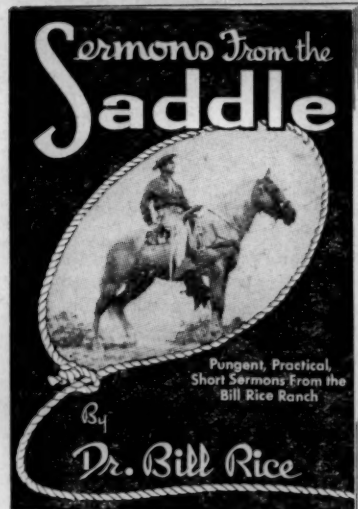
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HURRY! MAIL LETTER BEFORE MIDNIGHT, APRIL 3!

Sword of the Lord, 214 W. Wesley St., Wheaton, Illinois



THE PREACHER is sometimes accused of being narrow-minded because he insists upon the Christian's forsaking all to follow Christ.

Yet all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. There can be but eight steps in an octave. The skilled director will not permit his first violin to play even so much as one-half step off the written note, chord, and key.

There is no room for broad-mindedness in the mathematical classroom. Neither geometry, calculus, nor trigonometry allows any variation from the exact, even for old-time's sake. The solution of the problem is either right or it is wrong—no tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the rules with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation, if the motor is to run smoothly.

How, then, shall we expect that broad-mindedness shall rule in the realm of religion and morals?—*Selected.*

Why I Am a Protestant

(Continued from page 1)

the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; But this man, [that is, the Lord Jesus Christ] after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—Heb. 10:10-12.

Every child of God, therefore, is a priest unto God.

Christ's Sacrifice Makes the Mass Useless

As a Protestant, I believe that Christ's death on the cross is sufficient for sin, that by the sacrifice which He made once on Calvary all sins are taken care of. There is, therefore, no need for a continuing sacrifice in the church offered by the priest each day. First Peter 3:18 tells us that Christ hath once suffered for sin,—once and for all—suffered for sin; and having suffered once, there is no need for a continuation of that offering which is acceptable unto God. Let's look at the Book.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 7:25-27.

My friend, if you will turn to the ninth chapter of Hebrews, the 26th verse, you will find these words:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The bread and wine in the Lord's Supper are not an act of sacrifice made by a priest—not in the Scriptures. They are simply memorials of our Lord's death. He told us to observe these memorials of His death until He comes again.

Saved by Faith

I believe, as a Protestant, also in justification by faith.

"The just shall live by faith."—Rom. 1:17.

No man has to earn salvation. No man can earn salvation. It is not by works of righteousness which we have done, but according to His mercy He has saved us.

As a Protestant, I do not believe in penance. There is no word in the original of the Bible anywhere which can be translated penance. The Bible tells us to repent but never to do penance. Penance is not necessary because the work of Jesus Christ on the cross is sufficient for my sins; and because He suffered, I can go free; and believing Him, I am justified unto God by my faith in the Son of God.

Christ, Not Mary nor Saints, the Only Mediator

I am a Protestant because I believe there is only one mediator between God and man. That point is made very clear in the Word of God.

"For there is one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

You do not need any saints to mediate for you; you do not need any virgin. All you need is Jesus Christ who alone has the power to serve as a mediator. I pray in His name, and my prayer is answered because God hears prayers that are made in the name of the Lord Jesus Christ. When I pray in His name and for His sake, as a Christian, as a child of God, I have free access to God through Him who is my Mediator. I believe from the Word of God that there is no need of some saint to intercede because, after all, I myself am a saint. You say, "That is a strange thing to say; you must think you are mighty holy." No, I do not think I am holy; but I think I have imputed righteousness through my faith in Jesus Christ, for God imputes to me the very righteousness of His own precious Son. We are told in the Word of God in I Corinthians 1:2, "... them that are sanctified in Jesus Christ, called to be saints ..." Every child of God is a saint. Every born-again man or woman, in the sight of God, is a saint. The Bible speaks of "saints that are at Ephesus," "the saints ... of Caesar's household." Those words over and over again are applied to those who believe in the Lord Jesus Christ and who love

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Him. If you are not a saint, you are a sinner. "He that hath the Son hath life"; he is a saint of God. If you have not life and if you are not a saint unto God, then you are dead in trespasses and sin.

Every Christian Has Free Access to God Without a Hierarchy

I am a Protestant because I believe in the freedom of all believers. The Bible does not authorize a hierarchy. It does not ordain that some men shall have spiritual lordship over other men. But every child of God in God's sight is equally important. We are told in the Word of God in the ninth verse of the twenty-third chapter of Matthew that we are to call no man on earth father for we have one Father which is in Heaven. No man has a right to decide for me what I shall believe and what I shall not believe, for what I shall believe is plainly taught me in the Word of God by God Himself through the Holy Spirit who is the Author of the Word of God.

I believe that as a Christian I am free to interpret the Word of God for myself. Every child of God is free to decide for himself plainly what the Word of God teaches as God's Holy Spirit, the Author of the Word, instructs him in the doctrine of the Word of God. Second Peter 1:20 says, "No prophecy of the scripture is of any private interpretation." That is, no man has an exclusive right to interpret the Word of God for some other man, whether he be priest or bishop or archbishop. Every child of God has a right to interpret the Word of God for himself. I am a Protestant, therefore, because I believe in the freedom of the believer, in his entrance to God, and in his interpretation of the Word of God.

No Bible Teaching of Purgatory

I am a Protestant because I believe there is no intermediate state

Re: Mr. Cornelius Stam

By the Editor

A letter of February 22 from Mr. Cornelius Stam calls the editor "a man who wilfully and habitually tells lies" and accuses the editor of "even telling outright falsehoods." And then he requests that I assure the public that he, Mr. Stam, and Mr. O'Hair, like the Milwaukee Bible College "do still believe in having the Lord's Supper and they do not believe a new dispensation began exactly at Acts 28:28."

The statements made about the editor by Mr. Stam are typical of the accusations by these ultradispensationalists through the years against men of God who hold to the historic Christian position. We do not advise Christian people to go to such sources for teaching about the Bible or Christian attitude.

of the dead. In II Corinthians, chapter 5, verses 6-8, Paul tells us that to be absent from the body is to be present with the Lord. When a sinner dies, he goes directly to Hell. Our Lord tells us about a rich man who died, and, being in Hell, lifted up his eyes in torment. Paul writes in another place, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24). The Bible makes no reference to any place of intermediate abode for dead men. There is no mention of purgatory in the Word of God. There are only two places—the place for those who die in Christ Jesus, who have gone to be with the Lord in the very presence of God, and the place of torment for those who have refused Jesus Christ and who die in their sins. If there is one thing the Word of God makes plain, it is this: that my eternal destiny must be settled in this world and not in the world to come. As I treat the Lord Jesus here, so God treats me in eternity. If I accept Him, God accepts me. If I refuse Him, God refuses me; and my destiny is settled here and now, not after I die. There is no intermediate state of the dead taught in the Word of God. Therefore, I am a Protestant because I believe the Protestant teaching, which is the teaching of the Word of God, that when the child of God, the trusting Christian, dies, he goes immediately into the presence of God.

The Reformation Simply Restored Bible Christianity

Perhaps you have heard it said that the Reformation introduced new doctrine, that the Reformation was the beginning of Protestant churches. The fact is, the Reformation was not the beginning of any new teaching of religious thought. The Reformation was a return to the doctrines of the New Testament, to the purity of the early church in its first century. During the years, vain ceremonies had been added to the purity of the Word of God. The traditions of men had accumulated and had been accepted as doctrine. Superstition and tradition had clouded and adulterated the purity of the Word of God, of the doctrines of the Scriptures of the early church. Mark 7:13 warns of those who were "Making the word of God of none effect through ... tradition." It is easy, by the addition of tradition, to nullify the plain teaching of the Word of God. Colossians 2:8 tells us we are to let no man spoil us "through philosophy and vain deceit, after the tradition of men." Traditions can spoil the purity of the Word of God. So the Reformation was a return to the religion of the early church, to the purity of the New Testament. I am a Protestant, therefore, because I repudiate human tradition and accept only the authority of the Word of God.

Only Christ Can Save

The important thing, however, is not whether you are a Protestant. The important thing is whether you are a Christian. You can give assent to every Protestant doctrine, intellectually believe and accept all of them, and be lost. Salvation is not in any church, Protestant or non-Protestant. Salvation is in Jesus Christ. "He that hath the Son hath life," says the Word of God; and "he that hath not the Son of God hath not life." You are not saved because you believe, intellectually, some doctrine. You are saved if

you trust in Jesus Christ and Him alone for salvation—not Jesus Christ and the church, not Jesus Christ and some ordinance, some ceremony, not Jesus Christ and the work of a priest, but Jesus Christ and Jesus Christ alone. If you receive Him, you have eternal life.

There are many Protestants who are not Christians, for in the scriptural sense, a Christian is a man who has Jesus Christ. Do you have Him? If you receive Him, then God receives you, and you become God's child—not a Protestant, not a non-Protestant—but a Christian, a born-again man, an heir of eternal life. God bless you and help you to do it.

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LEADING ANXIOUS SOULS TO Settled Peace With God

By Dr. H. A. Ironside
Long pastor of Moody Memorial Church, Chicago
Now with the Lord.

In penning the following pages, I have had but one outstanding object before me: to make as plain as I possibly can just how any troubled soul may find settled peace with God. I am thinking particularly of those people who believe the Holy Scriptures to be divinely inspired, and who recognize that salvation is only to be found in Christ, but somehow have missed the "peace of a perfect trust," and though earnestly desiring to know the Lord, are floundering in perplexity of mind, like Bunyan's Pilgrim, in the Slough of Despond, or like the same anxious inquirer in his earlier experience, trembling beneath the frowning cliffs of Sinai.

For many months I was myself in much doubt and confusion of thought until God by His Holy Spirit showed me through His Word the true ground of peace. That was many years ago, and as I write I find myself living over again the conflict of those days, and recalling, as though it were but yesterday, the gladness that filled my soul when I rested in Christ alone, and entered into a lasting peace with God that has known no disturbance throughout the years.

The clouds may at times veil my sky. Sorrows and difficulties may try my soul. New discoveries of the corruption of my own heart may bring humiliation and repentance. But this peace with God remains unchanged, for it rests not on me, not on my frames of mind or experiences, but on the finished work of Christ and the testimony of the Word of God, of which it is written:

"For ever, O Lord, thy word is settled in heaven."

There Are Certain Simple Basic Answers to Problems of Assurance of Salvation

In a ministry of almost half a century, I have had the joy of leading many to rest in Christ. And I have found that the questions that perplex, and the hindrances to full assurance are all more or less basically alike, though expressed differently by different people. So I have sought in this little vol-

ume to set forth, as clearly as I know how, the truths that I have proven specific in meeting the needs of thousands of souls.

I have been told that in days gone by young doctors were in the habit of using a great number of medicines in their endeavors to help their various patients, but that with increasing practice and larger experience, they discarded many remedies which they found were of little use and thereafter concentrated on a few that they had proven to be really worth while.

The physician of souls is likely to have much the same experience, and while this may give a somewhat uninteresting sameness to his later ministrations, as compared or contrasted with his earlier ones, it puts him after all in the immediate succession of the apostles of our Lord, whose viewpoint may be summed up in words written by the greatest of them all: "I determined not to know anything among you, save Jesus Christ, and him crucified." Here is the sovereign remedy for all spiritual ills. Here is the one supreme message that is needed, whether they realize it or not, by all men everywhere. And this I have tried to proclaim in these unpretending pages.

As an Itinerant Preacher

For the most of my life I have been an itinerant preacher of the Gospel, traveling often as much as thirty to forty thousand miles a year to proclaim the unsearchable riches of Christ. In all these years I only recall two occasions on which I have missed my trains. One was by becoming confused between what is known as daylight saving and standard time. The other was through the passive assurance of a farmer-host, who was to drive me from his country home into the town of Lowry, Minnesota, in time for me to take an afternoon train for Winnipeg, on which I had a Pullman reservation. I can remember yet how I urged my friend to get on the way, but he potted about with all kinds of inconsequential chores, insisting that there was plenty of time. I fumed and fretted to no purpose. He was calmly adamant.

Finally, he hitched up his team and we started across the prairie. About a mile from town we saw the train steam into the station, pause a few moments, and depart for the north. There was nothing to do but wait some five or six hours for the night express, on which I had no reservation, and found when it arrived I could not get a berth, so was obliged to sit in a crowded day coach all the way to the Canadian border, after which there was more room. While annoyed, I comforted myself with the words, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I prayed earnestly that if He had some purpose in permitting me to miss my train and comfortable accommodations, I might not fail to find it out.

When I boarded the crowded, foul-smelling coach, I found there was only one vacancy left and that was half of a seat midway down the car, a sleeping young man occupying the other half. As I sat down by him and stowed away my baggage, he awoke, straightened up, and gave me a rather sleepy greeting. Soon we were in an agreeable low-toned conversation, while other passengers slept and snored all about us. A suitable opportunity presenting itself, I inquired, "Do you know the Lord Jesus Christ?" He sat up as though shot. "How strange that you should ask me that! I went to sleep thinking of Him and wishing I did know Him, but I do not understand, though I want to! Can you help me?"

Further conversation elicited the fact that he had been working in

a town in southern Minnesota, where he had been persuaded to attend some revival meetings. Evidently, the preaching was in power and he became deeply concerned about his soul. He had even gone forward to the mourners' bench, but though he wept and prayed over his sins, he came away without finding peace. I knew then why I had missed my train. This was my Gaza, and though unworthy I was sent of God to be his Philip. So I opened to the same Scripture that the Ethiopian treasurer had been reading when Philip met him: Isaiah 53.

Drawing my newly-founded friend's attention to its wonderful depiction of the crucified Saviour, though written so long before the event, I put before him verses 4, 5 and 6:

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

As the young man read them, they seemed to burn their way into his very soul. He saw himself as the lost sheep that had taken its own way. He saw Christ as the one on whom Jehovah laid all his iniquity, and he bowed his head and told Him he would trust Him as his own Saviour. For perhaps two hours we had hallowed fellowship on the way, as we turned from one Scripture to another. Then he reached his destination and left, thanking me most profusely for showing him the way of life. I have never seen him since, but I know I shall greet him again at the judgment seat of Christ.

Help for the Needy Soul

Into whose hands this book will fall I cannot tell, but I send it forth with the prayer that it may prove as timely a message to many a needy soul as the talk on the train that night in Minnesota with the young man who felt his need and had really turned to God, but did not understand the way of peace and so had no assurance, until he found it through the written Word, borne home to his soul in the power of the Holy Spirit.

If you are just as troubled as that young man, and should by divine providence peruse this treatise at any time, I trust that you will see that it is the Lord's own way of seeking to draw you to Himself, and that you will read it carefully, thoughtfully, and prayerfully, looking up each passage referred to in your own Bible, if you have one, and that thus you, too, may obtain full assurance.

Be certain of this: God is deeply concerned about you. He longs to give you the knowledge of His salvation. It is no mere accident that these pages have come to your attention. He put it on my heart to write them. He would have you read them. They may prove to be His own message to your troubled soul. God's ways are varied. "He worketh all things after the counsel of his own will."

The Barber Was Much Concerned

Another personal experience will perhaps accentuate and fittingly close this chapter. One afternoon I was walking the busy streets of Indianapolis, looking for a barber shop. Entering the first one I saw (my attention being attracted by the red and white striped pole), I was soon seated in the chair, and the tonsorial artist began operations. He was chatty but subdued, I thought, not carelessly voluble. Praying for an opening, it soon seemed a fitting time to ask, as in the other case, "Are you acquainted with the Lord Jesus

Christ?" To my astonishment, the barber's reaction was remarkable. He stopped his work, burst into uncontrollable weeping, and when the first paroxysm had passed, exclaimed, "How strange that you should ask me about Him! In all my life I never had a man ask me that before. And I have been thinking of Him nearly all the time for the last three days. What can you tell me about Him?"

It was my turn to be amazed. I asked him what had led up to this. He explained that he had gone to see a picture of the Passion Play, and that it had made an indelible impression on his mind. He kept asking, "Why did that good Man have to suffer so? Why did God let Him die like that?" He had never heard the Gospel in his life, so I spent an hour with him opening up the story of the cross. We prayed together and he declared that all was now plain, and he trusted the Saviour for himself. I had the joy of knowing, as I left his shop, that the Gospel was indeed the dynamic of God unto salvation to him, an uneducated Greek barber, who had learned for the first time that Christ loved him and gave Himself for him.

To me it was a singular instance

of divine sovereignty. The very idea of the Passion Play—sinful men endeavoring to portray the life, death and resurrection of Jesus—was abhorrent to me. But God, who delights not in the death of the sinner, but desires that all should turn to Him and live, used that very picture to arouse this man and so make him ready to hear the Gospel. And I could not doubt that He had directed my steps to that particular shop, that I might have the joy of pointing the anxious barber to the Lamb of God that taketh away the sin of the world.

That in many similar instances He may be pleased to own and use these written messages is my earnest desire.

Sovereign grace o'er sin abound-

ing,
Ransomed souls the tidings tell;
'Tis a deep that knows no sound-

ing,
Who its length and breadth can

tell?
On its glories, let my soul forever

duell.

(From FULL ASSURANCE, published by Moody Press, used by permission.)

Missing God's Last Train

(Continued from page 1)

but most people will go to Hell unless they get on God's train while it is "in season."

In nature there is a time to sow and a time to reap. The harvest varies according to the soil, the moisture, the temperature. Every farm has some good years and some not so good. Every year has some months better for crops than other months. So every life has some periods when it is easier to be saved. If one does not take advantage of these opportunities, they pass away and one may miss God's harvest, miss the last train for Heaven.

The poet has said:

"There is a tide in the affairs of men

Which taken at its flood, leads on to fortune.

Neglected, all the balance of their lives

Is bound in shallows and in miseries."

Of nothing in the world is it so surely true that opportunity passes as of the matter of salvation. Oh, dear unconverted sinner, be saved today while you can be saved! Tomorrow God's harvest for you may have passed away.

I should like to show you that certain great times of opportunity for salvation pass away. (1) The harvest of youth passes. (2) The harvest of God's special dealing with a sinner passes. (3) The harvest when there are reapers, loved ones who seek to get you saved, passes. (4) The harvest of Holy Spirit conviction passes. (5) The harvest of revivals passes. (6) The harvest of life itself soon comes to an unexpected end.

I. The Harvest of Youth Passes

The vast majority of all people ever converted, ever becoming Christians, were saved in youth. Most people who are not saved young, go to Hell!

1. Many Scriptures teach that youth is the time to be saved.

Ecclesiastes 12:1 says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

In Proverbs 8:17 Wisdom speaks: "I love them that love me; and those that seek me early shall find me." And does not this personified Wisdom represent Christ Himself? Surely they that seek Him early find Him. Those who harden their hearts and let the years slip away find the ripest harvest passed and the best opportunity gone.

In Matthew 19:14 we hear Jesus saying: "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

In Matthew 18:2, 3 we are told: "And Jesus called a little child un-

to him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

All who are ever saved must come with a child's attitude of heart, and most of those who come are children. So much so that the Saviour Himself said, "Of such is the kingdom of heaven."

Jesus meant that primarily the population of Heaven would be those who enter Heaven when they are children or those converted as little children. Remember that all the babies who ever died are in Heaven. Then remember that the vast majority of all who were ever converted were saved as children. And then the other group in Heaven, comparatively few, who were saved when youth was past, had to come with a child-like heart, to be converted as little children are converted, by simple faith in Christ. Heaven is populated primarily by those saved in childhood.

2. Experience proves, by actual canvass of multitudes, that nearly everybody ever saved is converted in youth.

Recently in a large revival audience of about 800 people professing to be saved, I asked, "How many here were first converted, saved, after you were sixty years old?" One man held his hand, claiming to have been saved after he reached the age of sixty. The man was one out of about 800! So any man living under the same circumstances, unconverted at the age of sixty, would have missed about 799 opportunities to be saved, proportionately to only one chance left to keep out of Hell!

Then I asked, "How many were saved after you were fifty years old?" Three others held their

(Continued on page 7)

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Missing God's Last Train

(Continued from page 6)

hands. With the one man saved when past sixty, there were four out of 800 who had found Christ after they had passed their fiftieth birthday! So any person living under the same environment and circumstances would have only one chance out of 200 to be saved after fifty years of age.

"How many were saved after you were forty years?" I then asked. Then about twenty people said that they had been saved after reaching the age of forty years! In that congregation only one person out of forty were saved after reaching forty. Any man under similar circumstances, who is forty years old and unconverted, has thirty-nine chances to go to Hell and only one chance to be saved!

Then I began at the other end, began at the lower age groups and asked how many had been converted by the time they were ten years old and under eleven. Probably one-fourth of the congregation, including more than half of those in the choir and a large percentage of the best personal workers and most useful Christians, held up their hands. Another large group had been saved by the time they were twelve years old, less than thirteen; and before the age of fifteen a clear majority of those 800 people had found Christ as Saviour, they said!

I have made similar tests in principal cities of America now for a number of years. Everywhere the same general proportions are similar. More than half of all the people who are ever saved are saved by the time they are fifteen. In certain areas, notably the South, where there are very active, large Sunday Schools and where soul winning is stressed in the Sunday School, often in large congregations half of the people, or more, vote that they were converted to Christ before they were twelve years old. I have never found any congregation where the large group who held their hands as having been saved by the time they were fifteen years old was not estimated at more than half of the congregation who claimed to be saved! And I believe that all over America, seven out of eight of all who have been converted were saved by the time they were twenty-five years old.

Youth is the time to be saved. If you let this harvesttime of youth go by, there is very little likelihood that you will ever repent of your sins and trust Christ for salvation.

3. Reason joins with the Word of God and Christian experience in showing that youth is the time for salvation.

We start our children to kindergarten at the age of five. A child who could not read by the time he was ten years would be greatly handicapped. It has been discovered that a ten-year-old child already knows more than half of all he will ever know. The golden age of memory is from nine to twelve years, and things learned by children under nine are remembered much better than those learned by adults.

Nearly every moral and spiritual problem is faced very young. Habits of decency, self-control, telling the truth, obedience to parents, and respecting the rights of others should be fairly well begun by the time a child is five years old.

Not to be saved in the years of childhood means to disregard the conscience, the tender heart, the influence of innocence which would lead every child to feel a need for God.

How soon life becomes complicated! In adolescence young people become powerfully affected by sex problems, acutely conscious of right and wrong. They are beginning to ponder and try to face life's problems about which career, profession or trade; which life companion; which code of conduct they will adopt. Young people are powerfully affected by public opinion. Then comes the pressure of economic need, the occupation of making a living, the burdens of a family. All too soon that innocence of heart, that freedom of

choice, that high idealism, that unhurried and unbiased inquiring mind of childhood will pass away! Reason joins with the Word of God and experience in demanding that those who would be saved seek the Lord early.

If one reads this who is young, I beseech you to be saved today! Now is the best harvest that you will ever have. And if one reads this, still unconverted, who has let youth go by, I beg you in Jesus' name, take the one fleeting chance that may remain to you and seek the Lord today!

II. The Harvest of God's Special Dealing Passes

Each individual has special times of harvest, times when it would be easier to be saved. I refer to those times when circumstances are brought about, evidently with the divine purpose of turning one to Christ.

In the Chicago Gospel Tabernacle on the first Sunday night of 1943 a businessman, deeply concerned, was saved. His son, he had just learned, was in the North African invasion. Trying to pray for his son, he found that he did not know God and was not on praying ground. He needed to be converted himself. Under the pressure of this divine dealing with his heart, the man was wonderfully saved. If he had waited until his boy was safely home again, he might never have been saved. That special dealing was harvesttime for him.

Two weeks ago I had a letter from a young man who was to die this month in the Texas state prison in the electric chair. After a life of shame and sin he received the death penalty for his crime, and, waiting in death's row, he came to see how foolish it was to go without God out into the black unknown, a lost sinner, bound for Hell. Under this special dealing, in death row, he sought and found forgiveness for his sins and peace of heart in Christ Jesus. Soon, for him, it would have been too late.

This week I received a letter concerning a woman who went proudly on her way, rejecting Christ, enjoying the things of the world. But a terrible accident, a crushed leg, and long months in the hospital brought her to her senses. She began to read Christian literature. She was willing to talk about God. Her hungry heart turned, in her trouble, and she put her trust in Jesus and was saved. That special dealing was harvesttime for her.

But God deals sometimes in joy, not always sorrow. A young man walked into my office some years ago to ask me to conduct a marriage ceremony for him and his sweetheart. He was proud that she was a devout Christian girl, a Sunday School teacher. His heart was deeply moved by the fact that she loved him and that soon she would be altogether his. In fact, his heart was so tender that it was easy for him to turn to Christ and accept Him as Saviour. And that he did. Within three months' time I preached the funeral sermon of the same lad whom I had married. But he had heeded the opportunity, the time of special dealing of God with his soul, and so had been saved.

Does God now deal with you, dear sinner? Some read this who are deeply moved by the war. Some have sons or husbands overseas. Others have been wooed by the Lord in sickness, or in disillusionment, or in poverty. Some have lost friends. Others have had great happiness. In these cases God is trying to keep you out of Hell. And during the time of special dealing is the best time you will ever have to be saved. If you let this opportunity pass, let your routine, work-a-day habits return, you may find yourself unmoved by the gospel appeal, no longer convicted of your sins, no longer anxious to be saved. Oh, be saved before this harvest of God's special dealing passes. How many people in Hell once had a time of God's specially tender dealing, a time of special invitation or of conviction, or of a sense of need, or of a smiting of conscience. They let that time go by; they remained un-



How Fast Can You Run?

By Viola Walden, Secretary to the Editor

I don't know whether you can run fast or not, but I sure hope you make your legs carry you fast enough to get to the post office with your important letter to THE SWORD OF THE LORD before April 3, closing date of Letter Month.

There's a reason for all this good exercise. What person wouldn't run if he knew he could give three subscriptions to America's Foremost Revival Weekly for \$5 by just a quick trot to the post office?

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saved; and now, in Hell, they must repeat to themselves this lament of a lost soul: "The harvest is past, the summer is ended, and we are not saved."

III. The Harvest When There Are Reapers May Pass Away

A young man about to go out into a night of sin found a tract placed with his hat and gloves, a tract which urged him to turn to Christ. Irritated, he said, "Where in the world can I go that I will not have somebody always giving me a tract! On the street car today someone handed me a tract. Mother leaves tracts on my table. Now here is one in the hall. Where can I go that no one will bother me with a tract?"

His mother sadly replied, "When you go to Hell, nobody will give you a tract there."

Lost sinner, there is hope for you to be saved if there are people who love you and pray for you and earnestly entreat you to repent and trust in Christ. Perhaps you are vexed at the pleading of loved ones. Some sinners, with no gratitude, and with little even of decent courtesy, scornfully rebuke those who urge them to be saved. "I know what I want to do! Don't you think I have sense enough to know whether I want to be saved or not?" they sometimes ask. But, dear sinner, I ask you to remember this, that about the only outward connection you have with God, the only human instruments God is likely to use to keep you out of Hell, may be taken away from you soon. And then most likely you will go unheeded and unwarned to Hell!

You would think that when a man's wife dies, and she, who perhaps was an earnest Christian who urged him to be saved, has gone to Heaven, that he would then turn to Christ and be saved. Actually, such a man often goes fast to the dogs when the good influence of a loving wife is taken away.

One would think that when a boy leaves home and the mother who loves and prays for him every night, and gets out into the world for himself, that then he would make his decision for Christ and be the man his mother hoped and prayed he would be. Actually the boy who was not saved when he had a mother to warn him is not likely to be saved when he is beyond the reach of her pleadings.

You would think that men who serve in the armed forces in this terrible, bloody war and return home would be so chastened by their experiences and their realization of the grim fact of death and the certainty of meeting God that they would turn to God and be saved. Actually, most of these soldier boys will not attend church when they come home. Many of them will not marry the girls who waited for them but will be profane and drunken prodigals, up and down the land, as were many soldiers after the first World War. I tell you earnestly that to ignore the pleadings of those who love you and to wait until you are out of touch with those who most desire your salvation is terribly dangerous. When there are no reapers, the harvest is past.

I thank God that very young,

while still there were many to love me and pray for me and warn me, I was converted. When my father died I was a grown man, married, a preacher. Yet how desolate I felt! For a season I almost felt that there was no one in the world to whom I could turn with abso-

lute confidence in their unselfish and wise friendship and counsel. Many a time I drove through the streets of the little town, Decatur, Texas, and my car seemed to want to turn down West Main Street, then in through the gate and

(Continued on page 9)

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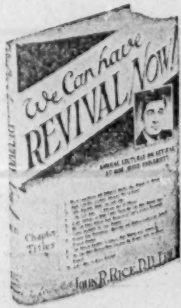
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I LOVE CHRISTMAS makes a fine book-gift for next Christmas. It would also be stimulating reading for a minister who looks ahead in another year of planned preaching.

(The above review appeared in the January 4, 1957, THE STANDARD.)



143 pages, clothbound, regular price, **\$2**

Missing God's Last Train

(Continued from page 7)

under the trees by the big, white house. But Dad was no longer there! I can well understand how many a boy, many a girl goes fast on the road to Hell when those who love him or her best lie buried in a grave covered with withered flowers. When there is no one to pray, no one to warn, no one to weep, then, poor sinner, you have almost reached the gates of Hell! I plead with you to be saved while there are those about you who warn you, who want you to go to church, who pray for you every day. Such a time when there are loved ones who care is a harvesttime. If it passes away, the likelihood is that you will never be saved.

IV. The Harvest of the Holy Spirit's Conviction and Pleading May Pass Away

I have said that to have about you loved ones who would act as reapers and rescue you as a sheaf in God's harvest offers a harvesttime that will pass away when the reapers die, or when loved ones get discouraged and give you up. But even more important is the truth that no one can be saved except when the Spirit of God calls him and convicts him of his sins.

I do not mean that there must be any certain degree of emotion, any set degree of sorrow and mourning. Anyone who is willing to turn to Christ, repenting of his sins and trusting Christ for salvation, can be saved. But I am saying that only as the Spirit of God brings you to know that you are a sinner and helps you to believe that Christ is willing to save you, can you be saved.

Every preacher in the world might well despair if it were not for the wonderful work of the Holy Spirit of God in convicting sinners. If I were left to preach with only my human resources and without the miracle-working, supernatural element of the Holy Spirit working with me to convict and save sinners, I would quit preaching today and never preach another sermon! How well I know that the feeble words that I utter would not even be received in the brain in most cases. It is difficult enough to get attention; it is much more difficult to get honest consideration for the Gospel. And to convict a man's conscience that he is a poor, wicked sinner, to arouse him to his need of a Saviour; to drive him to decision for Christ—that is the work that only a supernatural Agent can do. Thank God, we have such a supernatural Agent, the Holy Spirit, God's own Spirit, who goes with the words of the preacher, or goes with the pleading of a personal worker, or drives home the lesson in the printed page and convicts the sinner of his sins and shows him his need for Christ. Preachers, we may well be bold in condemning sin and bold in hewing to the line of God's doctrine of salvation only through faith in the atoning blood of Christ. We may bear down hard on the need for a new birth from Heaven and tell men as Jesus told Nicodemus, "Ye must be born again." For honest preachers Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). He meant that the Spirit of God would go with those who sought to take the Gospel to sinners.

Sinner, remember that Jesus said, "No man can come to me, except the Father which hath sent me draw him . . ." (John 6:44).

Every time a sinner is converted, a miracle happens. Sometimes that miracle is obvious. The harlot is made pure, the drunkard is made sober, the arrogant atheist is made a humble believer, the strong man becomes as a little child. Sometimes the vilest sinner becomes obviously, manifestly, a saint. But whether that miracle is obvious or not, it always happens. When a sinner is saved he has a supernatural birth. He becomes a partaker of the divine nature. He is changed in a way that only God can do. This is the work of the Holy Spirit, the Third Person of the Godhead.

Almost every sinner who reads

this remembers some time when God spoke to his heart. You remember some time that you felt you were a sinner, guilty, lost. You realized that you needed salvation and you planned soon to be saved. Has that conviction passed away? Have you grown indifferent to the call of God? I warn you, that some day you may hear the last call from the Spirit of God that He will ever bring you. I warn you, when there is no more a moving of the Spirit upon your poor, sinful heart, you are doomed, and the harvest, for you, is ended.

Usually, I think we might say, the Spirit of God strives year after year with the unconverted. But as the years come and go, there is less and less concern on the part of a sinner, less and less conviction. The still, small voice of the Spirit of God is almost unheard. The heart is slowly hardened. The mind becomes indifferent to spiritual matters. And one day, without knowing it, the sinner will have missed the last good chance he will ever have to be saved.

In some cases, there is a great time of deep conviction, a time of terrific struggle, and then, when the sinner, after being greatly enlightened, steadfastly refuses salvation, the Spirit of God may leave him forever alone. I say there is such a thing as a sinner once and for all committing the unpardonable sin and driving away the Holy Spirit. That is not the usual thing. And whether or not you have committed the unpardonable sin, if you trifle with the Spirit of God, if you ignore Him or resist Him until your ears become dull to His pleading, you will not be saved, and you will miss Heaven just the same. Whether you commit the unpardonable sin suddenly, or whether there is a slow hardening of your heart against the call of the Holy Spirit so that you never repent, the effect will be the same.

Remember that God said to sinning men, "My spirit shall not always strive with man" (Gen. 6:3).

When Stephen stood before the council on trial for his life, that Sanhedrin of wicked men, headed by the high priest, who had killed the Lord Jesus and intended to murder Stephen, and who had bribed perjured witnesses to blaspheme against him, Stephen did not accuse them of murder, did not accuse them of blasphemy, did not accuse them of corruption in office, though they were guilty of all these things. He said, "Ye do always resist the Holy Ghost!" Oh, what sin can a man commit so vile as to deliberately resist the pleading of the Spirit of God who comes to his heart! A man might kill someone in sudden, unplanned rage which he never intended. One might commit adultery, swept off his feet by a terrible temptation, and regret it as long as he lived. One might get drunk by slow steps that he never planned, and afterwards burn with shame. But every person who resists the pleading of the Spirit of God, does it knowing that he is going against the right, and bit by bit resists the call of God Almighty Himself through His Spirit. What sin could be worse than the long-continued sinning against the very call of God Himself?

The children of Israel heard the call of God in audible tones from Mount Sinai as He gave them the Ten Commandments. There God spoke to their ears. But when the Holy Spirit of God speaks to a man, He speaks not to his ears but to his heart! When Jesus Christ walked among men, some hated Him, blasphemed Him, rejected Him, and eventually crucified Him. That was horribly wicked. Yet remember that Christ appeared only to human eyes and spoke only to human ears and was understood only with fallible human minds. In a sense, the Holy Spirit of God goes deeper than that and appeals to the heart and will and conscience, the soul itself! Thus the most definite way in which God can ever appeal to a man is through the Holy Spirit. And Jesus said in Matthew 12:31, 32, "Wherefore I say unto you,

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The worst sin a man can ever commit is the deliberate rejection of the call of the Spirit of God in his own heart! The most dangerous sin, fraught with the most eternal importance is this same sin, when one resists the call of the Holy Spirit to accept Christ and be saved.

It may be the Spirit of God will not suddenly leave you, never to call again. I do not know. It may be that you will not in one second of time commit the unpardonable sin, that blaspheming resistance, rejection which amounts to blasphemy against the Holy Ghost, the unpardonable sin. I do not know. Neither do you. But I know that to fail to hear the call of this tender, almighty Spirit is sin and folly beyond human words to tell. Oh, do not resist the Holy Spirit!

When the Spirit of God pleads with your heart, brings conviction, makes you feel your need of Christ, it is time to be saved. When God's Holy Spirit calls you, that is harvesttime. I beg you, do not let that harvest pass away and leave you unsaved.

Those who sinned under the law, we are told, were stoned "at the mouth of two or three witnesses." But how much sorer shall be the punishment of those who have rejected Christ, trampled under feet the blood, "and hath done despite unto the Spirit of grace" (Heb. 10:29). To despise the Holy Spirit, to resist Him, to insult Him, or even to ignore Him, is desperate sin and brings desperate danger and terrible punishment!

There is no way for any sinner ever to be saved except as the Spirit of God convicts him and leads him to surrender and trust. When the Holy Spirit speaks to your heart it is harvesttime. Will you miss this passing harvest? How many millions in Hell resisted, neglected the Spirit's call, and would not be saved when God and the Holy Spirit invited them and pleaded with them. And now in Hell the lament of a lost soul is theirs: "The harvest is past, the summer is ended, and we are not saved!"

V. The Harvest and Opportunity of Revival Time Pass Away

It is a startling fact, which I have verified by a canvass of great crowds all over America, that most of the people who are ever saved are saved during revival seasons, during special evangelistic services. In a union revival campaign at Fargo, North Dakota, in the City Auditorium, I asked the crowd of about 800, most of whom claimed to be Christians, just when they were saved. About eight had been saved in Sunday School, a half-dozen or so in morning services in their churches, four or five at prayer meeting, perhaps a dozen or fifteen in the regular Sunday evening services of their churches; and I estimate that there were thirty or forty who said they were converted at home—rather a larger number than usual. But the overwhelming majority, probably four out of five said that they were converted in special evangelistic services, special revival campaigns. Two weeks later I asked the same question in the large, spiritually and prosperously Highland Park Baptist Church, Detroit. There some were saved in Sunday School, and some more in the Sunday evening service, I suppose, not so many converted in the home. But again, an overwhelming majority said that they were converted in special evangelistic ser-

vices, some special revival effort. In dozens of congregations I have made that test, and I do not remember ever to have seen that test put without finding that a great majority of all the Christians in all the churches were converted and were led to join the church as a result of special revival services.

There are powerful lessons for us here. The first lesson is that when revivals get out of date and when churches have no more special evangelistic campaigns, then the churches will die, as they ought to die. The churches of Jesus Christ, all true Bible churches, live on revivals! Evangelists are not very popular in America. Many pastors love to sneer at the "sensational" preaching of the evangelist, as they call it: preaching about Hell and judgment and the new birth and the wages of sin. But these same pastors would have no churches, no nice, easy positions, no salaries, no comfortable homes if they were not cared for by the people converted in revivals. For churches to turn against revival campaigns, against evangelists, against evangelistic preaching, is not only wickedness, but also short-sighted folly. When revivals die, then Christianity dies. All the other ways of winning souls in the world do not win so many to Christ as special evangelistic campaigns.

But there is a lesson here for lost sinners, too. When there are special evangelistic services, that is a rich harvesttime, the best time for sinners to be saved. When church people are called to special prayer, when there is special evangelistic preaching, when there is special advertising, special music and unusual efforts to win the lost, then it is time for sinners to seek the Lord! If you who are unconverted go through a revival unconverted, then the closing of that special revival effort is the passing of a great slice of your opportunity to be saved. Most people who are not saved when there is some special revival service on will not be saved.

I know that churches ought to win souls, and many of them do, in their regular services. I know that many Sunday School teachers are continually enlisting and winning pupils to Christ. I know that many a pastor regularly draws the net and gives the gospel invitation Sunday morning and Sunday night. I know that many personal workers from house to house, or in the shop, or on the street car, earnestly seek the lost. May God bless all such efforts! He does bless them and will do so. But we had as well remember that most of the people who are ever saved are saved in some special revival campaign. To let such a season go by without seeking the Lord and finding Him is folly and wickedness.

For somebody who reads these words, this printed sermon is your revival. If you are unsaved, it is not likely that you often read revival sermons. It is not every day that you have the Gospel plainly put to you. For the sinner who reads this sermon, this is your revival. This is your special evangelistic service. This is your harvest. If you lay this paper down, ignoring these words that God is using to convict and save others, you may go to Hell forever. When the impression God makes on your heart by this sermon is ignored, then a certain harvesttime is past for you. You may never again have as good a chance to be saved as you have this moment. This printed sermon will face you at the judgment bar of an angry God if you ignore my pleading. As I write I pray God may make this your glad harvest. Oh, get on God's train now, before it is too late!

VI. The Harvest of Life Itself Will Certainly, Perhaps Suddenly, End

I have said that the harvest of youth passes away. Who can doubt it? Some who read these lines have faces that are wrinkled. The snows of the passing winters show on your gray head! I have said that the harvesttime of God's special dealing, circumstances that favored your salvation, have passed away. Some of you would not be saved when you were sick, would not repent when you got in trouble, never thought to turn

to God when great blessings were given. That harvest has passed away for you. I have said that the harvesttime when there were reapers who loved you, loved ones who would have won you to Christ, is gone. Perhaps your mother's body has long lain in the grave since her spirit went home to God. Perhaps those who once pled with you to be saved have now given you up for lost and no longer seek your salvation. Those who loved you best now have little chance to plead for your soul, and that harvest is passed away. I have reminded you that the Holy Spirit of God, convicting you, brought the best chance you would ever have to be saved. Perhaps for years you have ignored His pleadings until now your heart has grown stony and cold and indifferent. Perhaps you do not longer feel the wooing of the Holy Spirit very strongly. You have been convicted, perhaps, but do not feel so keenly your sin, your danger, and the need for Christ. That harvest, I fear, has largely passed away with some who read these lines. Perhaps you have gone through special evangelistic campaigns, have heard the earnest preaching of men of God who wanted to keep you out of Hell. Perhaps the plaintive and haunting melodies of the invitation hymn have rung in your soul, and then the last service came and went and you left the house of God unconverted still, undecided, despite all the efforts of God's people. Harvesttime after harvesttime has passed away. Opportunity after opportunity has been spurned and ignored. Then I come to bring you the last warning: even life itself comes to an end. The sum total of all the harvests will soon pass away and your poor soul will yet be unsaved unless you beware!

I have heard people pray, good, well-meaning people, who closed their prayers with these words: "And save us at last in Heaven." Never pray that prayer! That is a misleading, wicked, unscriptural prayer! It dishonors God, it deceives sinners. Nobody ever gets saved in Heaven. People get saved on earth. Nobody ever gets saved the other side of death. That must be settled this side of death. Death ends every opportunity to repent. Death is the end of every call of the Spirit of God. Death is the end of all hearing of the Gospel. The new birth must take place in this world, not in the next. If you are ever to be saved, you must be saved before God's door of mercy closes forever for you, when your heart ceases to beat, or when your mind is no longer conscious. The idea that anybody will ever be saved after a time in purgatory is not even mentioned or hinted in the Bible. The thought that some may be saved at the judgment time because their works are so good, though they were not converted here on earth—that idea is folly and wickedness without a single verse of Scripture to encourage it. When death comes, then eternal doom comes for the unconverted sinner. Life itself passes away. And when death comes, then every poor soul who opens the eyes of consciousness in another world will find, were he unconverted at death, that he has awakened in Hell. Like the rich man who died and was buried "And in hell he lifted up his eyes, being in torments," so will it be for every poor sinner who dies unconverted. Death is the end of the harvest!

Death is nearly always an unwelcome guest. Likewise, death is nearly always the unexpected guest. I have stood at many dying bedsides, preached funerals for hundreds. I have seen the loved ones gather around the casket of a father who died at eighty, after long months of lingering illness with cancer, and I have heard them say as they wrung their hands, "Oh, it was so sudden! I didn't think it would be so soon!" So, though death may come with a lingering illness or may come with the crash of an accident, yet death, to the unconverted, always comes as the unwelcome intruder.

At Decatur, Texas, a large, healthy man leaned on the tent ropes and listened to the preaching, mocked at the invitation, laughed at the personal worker who pled with him to be saved.

(Continued on page 10)

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The Biggest Crook . . .

(Continued from page 1)

small-town piker compared with Glen E. Smith of Toledo, Ohio. This self-styled "church-hater" told the Fairmont, Minnesota, police who arrested him that he had burglarized some three thousand churches in thirty-five states, Canada, and Mexico. His year and a half of plundering and pilfering church houses had netted him some twenty-five thousand dollars with which he said he had lived "high on the hog." But these thieves were not the biggest or meanest in the world since they merely stole from local churches.

Did you ever stop to think that the biggest, meanest crook in all the world might be YOU!! Listen to the indictment God makes upon His people in Malachi 3:8-10:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The above Scripture outlines a thief who has the bold, presumptuous audacity to rob Almighty God Himself! What a startling thought that is, "Will a man rob God?" Such a thief would surely be the biggest, meanest crook in all the world!

He would be the biggest crook because of whom he is robbing. The Creator, Sustainer, Upholder, and Benefactor of the entire uni-

verse would be his victim. He would be stealing from the one in whom, as Paul reminded the Athenians at the Areopagus, "we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28).

He would be the meanest crook because of what the one he would be stealing from has done for him. In the light of the bloodstained cross of Calvary, the agonizing sweat-drops of blood in Gethsemane, the deliverance from an eternal Hell, and the guarantee of a glorious Heaven, would it not be listed among the lowest and meanest of all possible human acts if one re-deemed by the Saviour should show his appreciation by robbing the very one who had bought him at such a price? Especially is this true when one realizes that in robbing the Saviour he is hindering the spread of the Gospel in all the world and thereby preventing souls dying in the desert from receiving the satisfying Water of Life. It is an almost unthinkable thought that God's people would be crooked and dishonest, cheating their very own Saviour and Redeemer of the little He asks from them, but it is tragically true in the lives of hundreds of thousands.

I fear that the lightness with which the average Christian faces his financial obligations to God is evidenced on every hand and apparent to everyone. The indignity of the six-year-old boy who was playing store with his eight-year-old brother is an illustration of this pathetic truth. The boy's father, when he learned of the game they were playing, decided to hu-

mor them along by making an imaginary purchase. But when he dropped his penny on the counter for payment, the fiery-eyed lad reproachfully—and I gather somewhat scornfully—remarked, "Listen, Dad! We are playing store, not church!" Yet, universally, money too small in denomination to purchase anything of real value at a store is considered more than sufficient when taken to church.

The tithe and offering principle, however, is God's own program for financing His church and the spread of His message throughout the world. He did not intend for His people to charge the public \$1.75 for a 90c oyster stew! Neither did He plan for His program to become dependent upon rummage sales, bazaars, subscription drives, or selling lottery tickets on Ford automobiles! As a matter of fact, the Saviour's extreme displeasure with such methods of financing was amply manifested following His triumphal entry into Jerusalem. The Scripture states how He "went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12, 13). Those who go against His wishes on this matter can well expect their work to languish and become feeble through the withholding of His blessing and favor.

A Negro named Rastus once had a very sick mule and in an effort to restore him to his former vim and vigor, concocted a homemade remedy composed largely of turpentine and kerosene. Sometime later a neighboring white man whose mule was sick went to Rastus and inquired what he had done for his mule. Rastus gave the white man his turpentine and kerosene formula and shortly after he had given a generous dose to the sick mule, the unfortunate animal died.

The next day he met the Negro and complained, "Rastus, I did what you told me and gave my mule turpentine and kerosene, but he died." With a sorrowful expression on his face the black man lamented, "Boss, my mule died, too!" Yes, homemade remedies of turpentine and kerosene are sure killers for sick mules! In like manner, man-made plans for the financial health and prosperity of God's church through sales, suppers, subscriptions, lotteries, and the like will blight the church and eventually bring about its death. The voluntary tithe and offering plan is God's only way for supporting His church.

Carefully examining the text in Malachi, note with me first,

you, sign the statement below today. Here and now take Christ as your Saviour and go on record. Then I hope you will tell some loved one what you have done and then copy this decision and send to me, or write a letter or card in your own words so I may rejoice with you. I will write a personal letter of counsel. And oh, how the angels in Heaven will rejoice that you have been saved!

My Decision for Christ

Evangelist John R. Rice
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon on "Missing God's Last Train for Heaven." I know that I am a poor sinner. I know that God has often called me to be saved. Oh, I do not want to miss God's harvest, so here and now, today, I repent of my sins. I trust Christ to forgive me and save me today. I give Him my heart and depend on Him for everlasting life. I sign my name here as a token that I now trust in Jesus and claim Him as my own personal Saviour.

Signed_____

Address_____

Date_____

I. The Charge: "Ye Have Robbed Me"

I have been tempted repeatedly in my revival meetings to have the ushers pass the offering plates twice. The first time, they would receive the regular contributions of tithes and love offerings from the people. The second time, I would have everyone bow his head and close his eyes. The ushers would pass the plates and then turn their backs to the pew so they could not observe the actions of the people. Then, while the filled plates were being passed along the pews, I would invite all the crooks in the crowd to help themselves to any amount they wanted to steal, promising that no one would ever know but themselves and God. If they wanted to steal a dollar, they could take it; if they wanted to steal five or ten or twenty (if a rare twenty should happen to be in the plate!) they could do so. Do you say, "Surely no one would be so cheap and crooked to steal God's money in such circumstances?"

Why not?

There would be absolutely no difference in principle for one to steal God's money out of a collection plate at a time like that then for him to withhold the rightful tithe and offering He demands from His people! It is stealing from God when it is taken out of the plate, but it is no less stealing from God when the tithe and offering is withheld from God's work. It makes little difference whether you steal it before it is given or after, it is all stealing from God. The time element is incidental.

In one church where I ministered two boys in their late teens would go forward after the service every Sunday morning and one would shield the other while he grabbed a couple of loose bills or church envelopes from the offering plates. They would then slip down an alley and split their loot, averaging five or ten dollars a Sunday.

Does that sort of unscrupulous stealing shock you? It should! But it is no different in principle from a man or woman who robs God in tithes and offerings. As a matter of fact, the Christian who fails to tithe is actually more wicked and dishonest than those boys. They admittedly were unconverted, but the Christian is a child of God who has been purchased by Christ through His blood shed at Calvary. First Corinthians 6:19 reminds us, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" For him to rob his Redeemer borders on blasphemy; certainly it is inexcusable ingratitude.

Stealing what rightfully belongs to God is so serious that a curse is connected with this crime. Verse nine of our text tells us, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Here is one outstanding reason why many Christians are not happy or successful, and why they do not prosper in their Christian lives. No one could be happy when his conscience was tormenting him with the realization of his heinous sin in stealing from God.

I read once of a man who replied to every request for a donation to his church, "I've got a calf which I am fattening and when it is ready for market, I'll give the proceeds to the church." Several times he used the same excuse until finally, approaching the church a little late one Sunday, he heard the choir chanting the anthem, "The Half Has Never Yet Been Told." In the distance, and undoubtedly helped along by his uneasy conscience, he thought they were singing, "The calf has never yet been sold!" Needless to say, the calf went to market the next day and the treasury of that church was increased with the proceeds.

However, some people guilty of stealing from God seemingly are untroubled in their consciences. Like any sin, the longer it is continued the harder the heart and conscience become. Embarrassment rapidly develops into indifference and indifference soon turns into rebellion. Then the same children of God wonder why they are so fruitless in their Christian ex-

perience. But how could one be prosperous in growing spiritual graces and cultivating abiding fruit while under this "curse" of God in the matter of tithes and offerings?

One dime out of every dollar you receive is the tithe which God claims and is to be used exclusively for His service. Actually, in the light of I Corinthians 6:19 already quoted, one hundred cents out of every dollar belongs to Him and we are to carefully use it as good stewards. However, out of that dollar we are to put ten cents into the direct spiritual work of Almighty God on earth. To do one whit less is to steal the entrusted funds of the one for whom we are stewards. If you earn one hundred dollars a week, ten dollars of it should go directly into the spread of the Gospel in all the world. How much more of the hundred dollars is used for spiritual work depends upon the voluntary desire of the individual and the leading of the Holy Spirit, but to give any less is crookedness. To use any part of that ten dollars for doctor bills, charity, food, rent, or personal pleasure, is dishonest and God Himself esteems you a thief. You have no more right to spend God's money for yourself than you have to steal money and spend it upon yourself. And if you do use His money for your own personal welfare, the curse of God will be upon your life and service.

Those words, "ye are cursed with a curse," suggest to us that God often gets His stolen share back through sickness, financial reverses, business losses and other tragedies. Just yesterday a religious journal reached my desk which contained a letter to the editor illustrating this very truth. The lady told how, since her husband was not a Christian, she began tithing only what money he gave her. In a little over three years he accepted Christ as his Saviour and united with the church. They immediately started giving more money for the Lord's work but did not give the full tithe. She wrote that they had given approximately \$300 during the year just ended, but the tithe for that time should have been \$449. The lady then lamented, "So our doctor and medical bills for the year were \$143.61." It is not necessary to be a mathematician to see where God got His tithe balance in that home. How much better it would have been, and so much less painful, to have given it directly to Him at the very first!

Sam Morris tells of spending the night in a home of such humble and modest circumstances that he was compelled to sleep on a pallet in a corner so the man's wife could rest on the only bed in the house. After they had devotions together, the host explained to Morris the reason for their poverty.

He told how in January, 1919, he and his first wife had made a covenant with God to tithe. They were very careful to give a tenth of all their money, chickens, butter, milk, and everything else. God abundantly blessed him financially in return and he pledged heavily in the Southern Baptist Seventy-five Million Campaign. By the time harvest was half over he had given several times more to the church than ever before, had paid his campaign pledge in full, and had about \$100 in his tithe account at the bank. He reaped a bumper crop that year and prices were unusually high for his products.

He had been planning to buy a new place and as he rode to town one day on a bale of cotton he reviewed the past months and considered how much he had given to finance God's work and how much he would give by the end of harvest if he continued tithing. He finally concluded that if he were going to be able to buy the new place he would have to quit tithing, so riding along that day he repudiated his vow. In addition, he withdrew the money in the bank and used it to help finance the deal.

Talking that night, long after, with Morris, he broke down with many tears and related how, within four months, he had lost everything he owned and had buried his wife. He said, "My friends tried to console me and wondered why such tragedy had to overtake me,

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Missing God's Last Train

(Continued from page 9)

He was seventy years old. A few months later, after an appendicitis operation, he lay on his bed screaming, "O God! Give me more time! I've got to have time to repent! It isn't fair to make me die like this! Give me more time! O, God, I'm not ready to die!" Despite his seventy years, despite the major operation, despite the solemn warning of his doctor, he faced death unprepared and found it like a glaring monster, unwelcome and unexpected, which must devour him. His last conscious word was one of horror. What must have been the fearful awakening the other side of death! After seventy long years his harvest was passed forever.

I preached the Gospel to a lad of twenty. His mother pled with him, his father warned him. His brother and two sisters were saved. Many of his companions were converted. He laughed off his convictions, said he would have plenty of time to be saved. He was entreated by his mother with tears at the luncheon table, to no avail. In thirty minutes he was dead, killed by a train. And it is just the same whether death comes at seventy or at twenty; death is the end of the harvest.

Remember the solemn warning of Proverbs 29:1, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Suppose we estimate that people who will read this sermon will total 140,000 people. How long will these 140,000 people live? I do not doubt that practically every one of them will be dead in seventy years. That means that two thousand of you who read these lines today must die within one year, two thousand within two years, and so on until 140,000 have died in seventy years. That means that more than 166 of you who read these lines will die, on an average, every month. One out of the 140,000 will be dead within the next four hours and nineteen minutes! Stop and think what that means! By this time tomorrow, six people who are now reading this sermon will probably be dead and will be either in Hell or in Heaven, depending on whether or not they were converted, saved. Of you who read this, somebody will be dead and your harvest past forever in about four hours and nineteen minutes! And at that ap-

proximate rate, the 140,000 people who read this message will continue to die. By the time you pick up the next issue of THE SWORD OF THE LORD, one week from this day, about forty people who read this sermon will already be dead, according to the law of averages.

Can't you see, poor reader, that it is folly—wicked, senseless folly—to delay your salvation a moment? Soon, for you, the last harvest will be over, the last opportunity past forever. And in Hell you will have the lost soul's lament, "The harvest is past, the summer is ended, and we are not saved." God's harvest passes. God's summer comes to an end. God's last train for Heaven, as far as you are concerned, may soon depart. Oh, be saved today! Get on God's train while you can! Be saved before the harvest is past.

Before you lay down this paper, will you now repent of your sins, now turn to Christ for mercy? Will you now trust Him and receive Him as your own Saviour? He loves you. He died for you. You cannot save yourself. But Christ is willing to save you, and He will do it, this moment, if you will simply, honestly, turn your heart from sin and trust in Him, depend on Him. You risk a doctor when you are sick. You risk the bank to keep your money. You risk a lawyer if you get in jail. Oh, then, today risk Jesus Christ. Trust Him, depend on Him, believe Him today! If you will turn your soul over to Christ in faith, then today all your sins will be forgiven, and you will have everlasting life and be a born-again child of God.

"Now is the day of salvation," says the Scripture (II Cor. 6:2). Not some other day, but now, this very day.

"Behold, now is the accepted time" (II Cor. 6:2). Not some other time, but now.

"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7). God is near this moment. He may be found just now. Will you seek Him now, trust Him now, turn to Him now with all your heart? If so, I beg

The Biggest Crook . . .

(Continued from page 10)

but I was never in the dark for a moment. I have always known that God was chastening me for my wicked disobedience to Him." He was "cursed with a curse!"

Why is it that Christians cannot trust God with their pocketbooks? You would think that one who had committed his immortal soul—which is worth more than all the world and its fullness—into the hands of a Saviour to deliver from Hell and preserve for Heaven, would be willing to commit a few dollars into His hands, assured that such a God would not take advantage of him.

Do you think anyone would starve to death for obeying God? Do you suppose He would let your children go barefoot or suffer malnutrition if you yielded to Him in financial matters? Would the sheriff have to tack an auction sale sign on your gate if you honored God with the first fruits of your income? I have heard Dr. Bob Jones, Sr., say on several occasions that a Christian ought to be able to write out a check to God, sign it, and leave the amount blank for Him to fill in! I assure you that such a Christian would not lose, but that is not what God is demanding. He is asking only that we give Him ten cents out of every dollar for His work. In return, He guarantees that the remaining ninety cents will go as far in supplying our needs as the original one hundred.

Actually, the entire tithing question is simply a matter of love for the Saviour. He is not primarily interested in our silver and gold; He is concerned about our hearts. The tithe is the outward evidence of a surrendered heart which loves Him completely. It could not be merely the money since God is obviously not hard up. The Psalmist reminds us, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10-12). God wants to know how much you love Him and your giving is a spiritual barometer which shows the condition of your heart.

In the eighth chapter of II Corinthians the inspired apostle dealt at length with the subject of giving for the Christians at Corinth. In verse 8 he said, "I speak

not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." What you give really does show how much you love! The second great truth in our text which I want you to note is,

II. The Command—"Bring Ye All the Tithes"

Tithing is God's idea, not some man-made scheme for raising money. Perhaps the overwhelming majority of people, even in our churches, feel that tithing is a promotional plan concocted by ministers to obtain their salary and finance the other phases of the church's ministry. *Nothing could be farther from the truth!*

As an illustration of God's teaching in the Old Testament, He said in Leviticus 27:30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." He said also in Proverbs 3:9, "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

Do you think it would be possible for a person to honor God and rob Him at the same time? What if a son, working in his father's business, were stealing company funds? Would he be honoring his father? Assuredly not! Neither can a child of the Heavenly Father honor Him and at the same time be stealing funds designated for promoting the Father's business.

God's teaching about tithing is the same in the New Testament as it is in the Old. For example, Matthew 23:23 records the words of the Lord Jesus Christ, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Note our Lord's emphasis upon the words, "these ought ye to have done." Does anyone dare presume that when Jesus Christ says men ought to tithe that there is no obligation to do so? How can a true Christian conscientiously do anything but follow the admonition of I Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come?"

Sometimes Christians in rather humble circumstances feel that they, because of their limited means, are not obligated to tithe. However, the last Scripture quoted above emphasizes the universal obligation of all the saved with the command, "let every one of you." The additional words, "as God hath prospered him," is a reminder that if his income is limited, the amount of tithe is also limited proportionately. Under no stretch of the imagination, however, could this be construed to mean that anything less than a tithe is acceptable in the light of the Saviour's statement that all ought to tithe.

Some mistakenly use the biblical record of the widow's mite to justify their small contributions. I think now of a wealthy Scottish brother who was worth 50,000 pounds, a considerable fortune in that day and no small amount in ours. As they were taking up a missionary offering in his church, a deacon leaned over and whispered in his ear, "Brother, how much are you going to give?" The Scotsman very piously replied, "Well, I am willing to give the widow's mite," and prepared to drop in a meager amount. However, the deacon electrified the congregation by excitedly shouting, "Hallelujah to God! We have all the money we need! Our good brother is going to give 50,000 pounds!" That was right, for if he were to give the widow's mite it would mean he must cast "in all [he] had, even all [his] living" (Mark 12:44). The mite, while in actual value less than an American penny, still represented a tremendous contribution since it was the entire estate of that humble widow who loved God. The widow did not give a tithe; she gave one hundred per cent.

Not many can join her in singing:

*Naught that I have my own I call,
I hold it for the Giver:
My heart, my strength, my life,
my all,
Are His, and His forever.*

Sometimes shallow-thinking Christians attempt to escape the tithe obligation by saying that it is purely Jewish, not intended for Christians today. Their reasoning is wrong, however, since the tithe is simply for God's people. The Jews of the Old Testament were God's earthly people and as His people were obligated to tithe. In like manner, the Christians of the New Testament era are God's heavenly people and as His people

they also are obligated to tithe. In the Old Testament it was a manifestation of the love in the Jew's heart for his Jehovah. Today it is the manifestation of love in the Christian's heart for his Lord and Redeemer.

Others tell us that the tithe is legalistic and that we are placing ourselves under the law once again when we insist tithing is obligatory for God's people. They remind us we are not under the law and that the book of Galatians was written to insist all under grace stand fast in the liberty wherewith Christ hath made them free. But again the objectors are mistaken in thinking the tithe was simply legalistic ritual. The tithe was in effect long before Moses was born and the Scripture speaks of faithful tithers centuries before the law was given at Sinai. One outstanding example is seen in Abraham, a man Romans 4 reminds us was justified entirely by faith. His meeting with one of God's servants is recorded in Hebrews 7:1,2, with the words, "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all . . ." Abraham died centuries before the law was given, yet he was a tither.

Jacob, the grandson of Abraham, is another example of scriptural stewardship. It was at Beth-el, after he had the vision of the angels of God ascending and descending on the ladder which reached to Heaven, that he made his solemn covenant with God—" . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). There are any number of accusations with which we could justly charge Jacob relative to dishonor in his life, but one thing he refused to do was to steal from God. Yes, Jacob tithed centuries before the law was given.

Paul used the liberality of the churches of Macedonia as an example for the giving of all Christians. In II Corinthians 8:1-5 he wrote:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take

upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Note in this shining example of stewardship the following points of emphasis: (1) they gave "in a great trial of affliction"; (2) their giving was in an "abundance of their joy"; (3) their giving was out of "deep poverty"; (4) they gave with "the riches of their liberality"; (5) they gave according to "their power" and even "beyond their power"; (6) they gave "willingly of themselves"; (7) they gave "with much entreaty that we would receive the gift"; (8) they gave because they wanted "the fellowship of the ministering to the saints"; (9) they "first gave their own selves to the Lord."

They seemed to feel as did the poet of old:

*The sun gives ever; so the earth—
What it can give so much 'tis worth:
The ocean gives in many ways—
Gives paths, gives fishes, rivers,
bays;
So, too, the air, it gives us
breath—
When it stops giving comes in
death.
Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.*

*God's love hath to us wealth up-
heaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by selfish rind,
Give strength, give thought, give
deeds, give self,
Give love, give tears, and give
thyself;
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.*

Christians who follow the Macedonian example have little trouble in obeying God's command about tithes and offerings. However, before we close this study it will help us to consider,

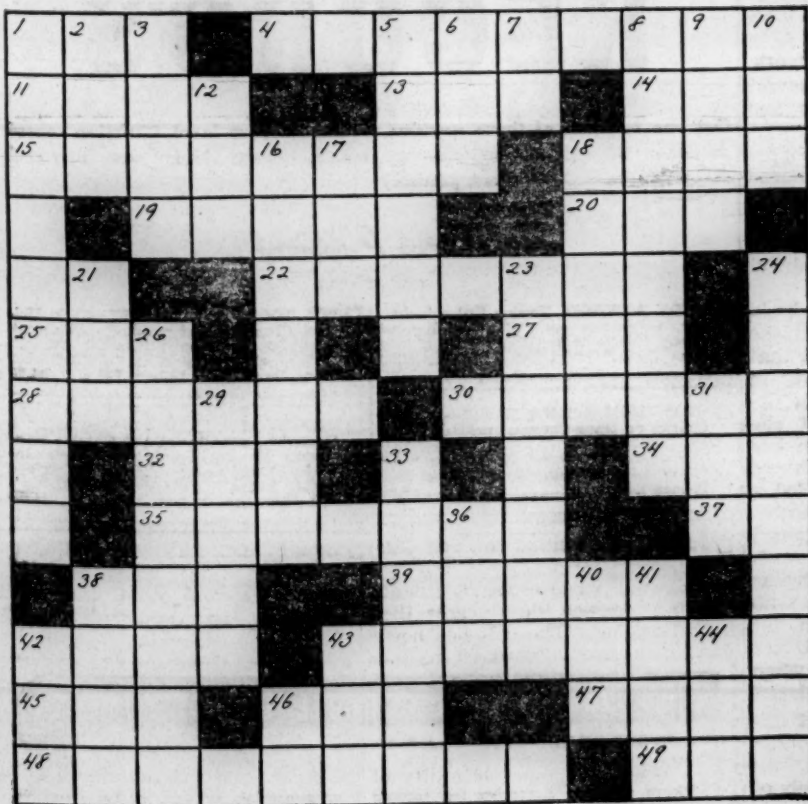
III. The Challenge—"Prove Me Now Herewith"

Look again at verse ten: "Bring ye all the tithes into the storehouse, that there may be meet in mine house, AND PROVE ME NOW HEREWITH, saith the Lord of hosts, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE

(Continued on page 12)

I Hope You Win!

By Aunt Barbara



Name _____ (PRINT)
Address _____ (PRINT)
City _____ Zone _____ State _____ (PRINT)

This is the last time that *Sword Revival Songs* will be offered. I hope many of you will win this wonderful songbook, and that you will put it to good use. Several of you have already remarked how glad you are for an opportunity to win it.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Barbara, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, APRIL 6, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have five cards, mail them to me, and you will receive the book offered for March. If you prefer a book previously offered, please indicate your choice, and send four cards. The answer to puzzle No. 13 will appear in the April 12 issue of THE SWORD OF THE LORD.

Clews Across

- Ready
- Printed and issued from the press
- A Gadite, father of Abihail (I Chron. 5:14)
- Long period of time
- Confusion
- Sixth son of Haman (Esther 9:8)
- Twelfth Jewish sacred month—Spring
- Boundary of land given to Shem's family after the Flood (Gen. 10:30)
- Restrict
- Supports
- Direction (abbr.)
- In sculpture, projection of figures, ——— relief
- Any division of flightless birds with no keel to the breastbone, i.e., ostrich
- Pyramidal tower on a Hindu temple, v——— a
- Interjection of disgust
- Rearrange "hue"
- Queen of Spain who commissioned Columbus to sail to the New World (usually spelled with two "l's")
- Chemical symbol for mercury
- or title
- An Asherite boundary (Josh. 19:27)
- Skips
- Author of psalms
- A Midianite chief (Num. 31:8)
- Body of water
- Pintail duck
- Fatigue
- Ever (contraction)

Clews Down

- A king of Persia who reigned from India to Ethiopia (Esther 1)
- Low murmur
- Decorate
- On the side of, in one's interest
- African worm that infests the eye, — o —
- Preposition
- Hebrew name for Esther

Puzzle Number 13

- A tower near Jerusalem (Gen. 35:21)
- Common European beetle, ——— beetle
- Certain day of the ancient Roman month, corresponding usually to the 15th
- Third son of Haman (Esther 9:7)
- Father of Ishmael
- Psalm (abbr.)
- A wife of Rehoboam (II Chron. 11:18)
- Kill violently in large numbers
- Country from which the eunuch was; Philip witnessed to him (Acts 8)
- Rearrange "suits"
- Book of the Old Testament which was anciently united with Ezra (abbr.)
- Rearrange "seamen"
- Meadow
- Same as Jupiter
- A unit of measure for printed matter (plural)
- A citrus fruit
- To fell, as a tree, by cutting
- Instrument for writing
- Behold
- Chemical symbol for Silicon

Answer to Puzzle Number 11:

XI

J	O	S	H	U	A	D	A	N	I	E	L
O	B	A	D	I	A	H	M	I	N	N	I
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H	Z	I	P	H	I	M	S	N	O	R	
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The Biggest Crook . . .

(Continued from page 11)

SHALL NOT BE ROOM ENOUGH TO RECEIVE IT."

Here is an almost unbelievable paradox, a stranger-than-fiction promise, yet one experienced daily by those who obey God in tithing. This is something you must try for yourself before you can believe it—and God challenges you to do just that thing. All over America people have said to me, "Brother Sumner, I can't explain it, but the nine-tenths actually goes farther after God's tenth has been taken out and given to Him." This is something which cannot be put into a scientist's test tube and evaluated; it must be experienced, not explained.

The testimony of hundreds of thousands of God's choicest saints down through the centuries has been that it pays to tithe, that you cannot beat God in giving. I remember how thrilled I was one night at a large packed auditorium in Sacramento, California, listening to Bob LeTourneau give his personal testimony. He told about his rise to riches and the circumstances connected with it. On two occasions, if I remember correctly, he was part way up the ladder and fell to the bottom again. The reason? He stopped tithing to "put over a big deal," figuring that "next year" he would make it up to the Lord. But both deals fell through and he found himself bankrupt each time. Only when he consistently was honest with God and continued tithing when it appeared financially impossible was he able to succeed.

The tithe is the Lord's and it pays to be honest with Him even when greatly in debt. A few years ago I was talking with a big businessman who was serving as chairman of the publicity committee in one of my revivals. At that time he had been saved just a couple of years and he delighted in telling me some of his trials and blessings. He told how one time shortly after his conversion his business was \$120,000 in the red. He walked the floor of his home at night unable to sleep and days his nerves were ragged and jumpy. Then one day while driving down the highway listening to a radio preacher, the thought struck him that he was also a debtor to God. Pulling his automobile over to the side of the highway, he bowed his head and promised the Lord that he would begin tithing. He turned to me with a smile and said, "In six months' time we were above board!" If you are in debt, even for no other reason than that it is a wise business policy, you ought to begin paying your obligations to God first.

Yes, it pays to tithe! A Chicago businessman by the name of Thomas W. Kane spent over forty years lecturing in the United States and distributing millions of tracts on tithing. He advertised repeatedly for one consistent, conscientious tither who failed to experience God's blessing, but he never found one in all those years and miles of travel. The prominent Dallas jeweler, Arthur A. Everts, who was at one time president of the Retail Jewelers Association of America, also traveled across the United States and abroad for more than thirty years looking for such a tither whom God had not blessed. He didn't find a single one, either.

We mentioned Jacob earlier in the message as a man who vowed to tithe his income. He went out with only his staff, but he came back with immeasurable wealth. He went out named Jacob, which means "supplanter," but he returned named Israel, "a prince with God."

Some years ago the American Prophetic League put out a tract titled, "Why Cheat Yourself?" Yes, why? The individual who fails to tithe is actually defrauding himself of the promised blessing of Almighty God. He has guaranteed the opened windows of Heaven's storehouse of blessing upon the faithful tither.

It was John Bunyan who wrote, "A man there was, though some did count him mad, The more he cast away, the more he had."

That's the way it is in giving to God! The promise of God's blessing upon the tither is just as sure and certain as God's promise of salvation for the believer in John 3:16. If one promise is not true and trustworthy, then neither is the other! How inconsistent it is then to commit our souls unto the Saviour expecting Him to keep His Word and grant salvation, yet refuse to commit our finances unto the same Redeemer, feeling that His promise might not be trustworthy or valid!

I read once of a man who found a spring on his farm but, because water was scarce in that vicinity, did not tell his neighbors for fear there would not be enough for both him and them. Eventually the neighbors discovered the spring and to his amazement he found that the more the neighbors came to draw water, the more water there remained for him. The tithing principle works on somewhat the same order; the more you give to God, the more you have for personal use.

Again let me remind you that this is a truth which must be experienced rather than explained. When Marconi invented his wireless telegraph there was a great controversy among scientists as to whether the mysterious electric currents passed through the air or through the earth. When Marconi was pressed for an opinion he refused to reply. Instead he pointed to his instrument and said, "Gentlemen, it works!" Neither can I explain to you how this tithing principle becomes reality, but I point to the proof of thousands of years of Christian experience and say, "Beloved, it works!"

Proverbs 11:24, 25, promises:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

The Saviour said in Luke 6:38:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

The apostle wrote in II Corinthians 9:6-8:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

In the Sermon on the Mount our Lord gave both a command and promise in Matthew 6:33:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The context shows that "these things" which follow for the individual who puts God and His program first include food, clothing, shelter, and the other necessities of life. The man who honors God first financially will not regret it either in time or in eternity. It pays to tithe and God challenges the Christian to put it to the test. He pleads, "prove me now here-with!"

Timely Observations About Tithing

There are some very important conclusions about the tithing principle which will be profitable for us to emphasize in closing. First, let me remind you again that what you give shows how much or how little the Lord Jesus Christ means to you. No one can think very much of his Saviour and remain a crook with reference to God's own money. Evangelist John Linton tells how a railroad fireman who was a member of one of his churches became concerned for the soul of an engineer with whom he

worked. One day while eating lunch at a railroad siding he worked up his courage to ask his friend the all-important question, "What do you think of Jesus Christ?"

The engineer silently meditated for just a moment and then replied rather sharply, "I'm afraid I don't think very much of Him. It so happens that my wife is a member of the same church you are. We are well off financially. We have no children, our home is paid for, we have an automobile free of debt, and everything in life we want or need we have. Twice a month I sign over my check and give it to her. She knows that she can do anything at all she desires with that money. She can buy clothes, put it in the bank, use it for entertainment, or spend it on anything else her heart desires. She knows it would make no difference to me what she put into her church. Yet I personally know that every Sunday when the offering plate is passed she drops one dime into the collection."

Lifting up a small bag of biscuits he continued, "Do you see this bag of biscuits? It cost me a dime. I figure that if Jesus Christ is not worth any more than a ten cent bag of biscuits, I can well afford to do without Him." What could the embarrassed fireman say in the light of such a revelation?

I'm afraid some Christians would starve to death if they tried to live for one week on the amount they give to God during an entire year! Surely our Saviour who has redeemed us at such an infinite price is worthy of all we are able in love to return unto Him. The minimum which we can give and still scripturally claim to love Him is a tithe.

Second, let me encourage you to give God His share first. Experience has taught me, as well as countless others, that if you fail to take God's share out of your income first, you will run short and He will not get His full portion. Sometimes He does not get anything. But, amazingly enough, if you take His tenth out first the remaining nine-tenths is amply sufficient for your needs. On the other hand, if you do not do so, the same amount of necessities will take the entire ten-tenths and nothing will remain to give to God.

There is a story about former United States Senator Vardeman to the effect that he rented a plot of several acres to a Negro neighbor with the understanding that the colored man would plant corn and give a fourth of the harvest to the senator. Harvesttime came around and the Negro gathered in his corn but the senator, then the ex-governor of the state, did not receive his share. Some weeks later when he met the colored man on the street he inquired as to why he had not been contacted. He said, "Sam, haven't you harvested that corn yet?"

"Yes, sir, a long time ago, Boss."

"Well, didn't you agree to give me a fourth?"

"Yes, Boss, that's the truth. But there wasn't any fourth! There was just three loads and they were all mine."

There are too many Christians who treat their Saviour in kindred fashion! They put themselves first and then lament the fact that there is nothing left to give God. Third, give God His rightful share no matter how limited your income happens to be. A lady in Texas told me one time that she could not afford to tithe but that she owned a piece of property in an area where oil was being developed. She confessed that she expected oil to be found on her land and when royalties started pouring in she would give God a generous contribution. How amazed she was when I replied that I knew she would not do any such thing. When she inquired as to my accusation, I said, "Anyone who will not give God ten cents out of a dollar he earns now will not give God a thousand dollars when he receives ten thousand dollars."

That's right! If you find it difficult to give God small amounts of money on a small income, you will not give Him large amounts of money when your income is broadened.

Fourth, give what you give to God cheerfully and eagerly. Second Corinthians 9:7 reminds us, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of neces-

sity: for God loveth a cheerful giver."

Somewhere I read that when Lawrence Barrett's daughter was married, Stuart Robson sent the bridegroom his personal check for \$5,000 as a wedding gift. He had his daughter, Felicia, personally deliver the present and upon her return, inquired, "Felicia, did you give him the check?"

She replied, "Yes, Father."

"What did he say?"

"Not a thing," she informed him, "but he did shed tears."

Robson persisted, "How long did he cry?"

The startled daughter said, "Why, Daddy, I didn't time him, but I would say that he wept for at least a minute."

"At least a minute!" the indignant Robson roared, "Why I cried for an hour after I signed it."

Many Christians, unfortunately, have the same attitude of heart relative to their giving to God. But the word for "cheerful" in II Corinthians 9:7 is "hilaron," and means "hilarious." God does not want our giving to be a tedious burden or grudgingly granted but given joyfully and sweetly because we love Him. The Christian's attitude should be the same as that of the psalmist, who exclaimed in Psalm 116:12, "What shall I render unto the Lord for all his benefits toward me?" His own answer to the question should be,

*How can I, O Lord, withhold
Life's brightest hour
From thee; or gather gold,
Or any power?
Why should I keep one precious
thing from thee,
When thou hast given thine own
dear Self for me?*

The example of the children of Israel is an ideal one for the people of God to follow in the twentieth century. When Moses asked them to give of their resources for the building of the Lord's tabernacle, they gave so liberally that eventually the leaders came to Moses to say, "The people bring much more than enough for the service of the work, which the Lord commanded to make" (Exod. 36:5). And we are told in the next two verses, "So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." How wonderful it would be in our day of multiple appeals on every hand for needy missionary endeavors, radio broadcasts, Bible schools, church building programs, orphanages, and such like, if it were necessary to restrain the people from giving because they were giving "too much."

The children of Israel responded in the same generous manner

when David made his appeal for funds to finance the building of the temple. First Chronicles 29:9 says, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." Then in verse 14 we are told that David said in his prayer of thanksgiving to God, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

Fifth, I dare not close this message on giving without emphasizing the scriptural truth that God does not want a lost person's money. He says in Proverbs 15:8, "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."

He also states, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" (Prov. 21:27). It is especially abominable to God when lost people feel that by giving money to the church they are enhancing their chances of gaining Heaven. No, No! God does not want a lost man's money, He wants his heart.

Finally, let me urge you to stop being a thief with money which belongs to God! If you are a Christian, begin consistently and faithfully to take out God's share for His work and then add liberal, joyful, willing contributions as you are able, thereby showing the sincerity of your love for Him. I trust that you, as a child of God, will respond to His claim on your material possessions with the same enthusiasm the newspapers reported a young girl's reply to her lover's proposal of marriage. She replied, "YES! Gladly, willingly, joyfully, gratefully, lovingly, YES, YES, YES!"

It is not only our scriptural duty but our blessed privilege to give generously to our lovely Lord for His world-wide ministry of redemption.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

—THE END—

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